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FRATERNAL EPISTLE TO THE PATRONS OF THE AMERICAN BOARD.

THE following letter is from the First Evangelical Armenian Church of Constantinople to the friends of the American Board. It was written in Armenian, and translated by a member of the mission. Those who have aided, by their prayers and their alms, in the establishment of a witnessing church in the midst of the corrupt communions of the East, will doubtless feel constrained to render thanks to God, after reading this truly Christian and fraternal address, for the privilege of doing something in so good a work.

To the much respected and honored members of the society of the American Board; grace and peace from God our Father, and from us love and salutations.

Behold, beloved brethren, the appropriate time to express to you our heartfelt and grateful acknowledgments, for all those benevolent and Christian favors which you have ministered unto us; to us who were in utter destitution of all the excellencies of that faith which is established by the pure and simple preaching of the gospel, and were rich only in external rites and human doctrines, hostile to the holy Scriptures. Through your efforts the gospel has been preached to us in its holiness and simplicity, by the honored missionaries whom you have sent to us; and its wondrous light, shining in upon our minds, has, through the grace

of God, scattered our darkness. Thus have we been led to reject all those rites, ceremonies and human doctrines which are opposed to the holy Scriptures, and under which our national church still groans. We bewail that dreadful ignorance and superstition in which our nation remains fast bound; and we beseech God to open their eyes to behold Christ and his salvation.

It is unnecessary for us to detail to you the injuries which our nation has, in former times, inflicted upon us, to make us abandon the truth; or to recount the persecutions which Archbishop Matteos, the Patriarch of our nation, has excited against us, in all the cities and villages of our land where the lovers of gospel truth are found. We have all had trials of cruel mockings from our dearest friends; and many of torture, of stripes, of imprisonment, and the loss of all things; so that if your missionaries and other foreign friends had not aided us, we should have remained in the streets without shelter or food. But God, who always knows how to protect his children, did not permit the gates of hell to prevail against them, but in his faithfulness gave us strength according to our day of trial; and by his strength helped us to be willing partakers of the sufferings of the gospel, so that no one should be able to pluck us out of his hand. And truly his power has been made perfect in our weakness. Neither the virulence of the adversary, nor promises of worldly ad-

vantage, could root up those plants which our heavenly Father had planted. It is true, some subscribed, unwillingly, the Patriarch's new creed, which was prepared expressly for us, which contained all those anti-scriptural things which we reject; but soon, with inconceivable sorrow, they repented and returned to us again. A few also went out from us, because they were not of us.

When the Patriarch saw that he was not able to destroy the work of God, but that, on the contrary, it was going forward with greater power,—the Lord adding daily to his church of such as should be saved,—he put an everlasting barrier between us and our nation, by appointing a day for the commemoration of our anathema, so that it may be repeated every year in all the Armenian churches.

But we who, by the grace of God, are the disciples of Jesus Christ, being separated from our national church, have become the *Evangelical Armenian Church*, formed according to the expressed will of the great Head of the Church, and built, not upon human traditions, but upon his revealed truth alone, as upon an everlasting rock. The church was formed on the first of July, and, one of our number having been chosen the pastor, he was ordained, at the request of the church, by the reverend missionaries of your society, on the seventh of July. Thus has the wrath of man been made to praise Him, and the remainder of the wrath has He restrained.

From this you perceive, beloved friends in Christ, who labor and wait for the coming of the kingdom of God, what reason we have for devout thanksgivings and praise to our gracious Creator. Come and let us praise the Lord together; for he is good; for his mercy endureth forever. Lift up your eyes, and behold the fruit of your labor, and the seed you have sown whitened unto the harvest!

Receive the humble and sincere offering of our thanks, since from you the word of God came to us. And we beseech you, brethren, always to remember that as this newly-formed church is the fruit of your labor, so it is still in need of your prayers and assistance.

May God, who has promised to reward the giver of a cup of cold water in the name of a disciple, be your rewarder, according to the greatness of his power, for all the benevolence you have shown us, and may still show us in future times. And may the divine blessing, and the grace of our Lord Jesus Christ, be with you. Amen.

Thus pray your humble servants and brethren,

H. H. APISOGHOM,	<i>Pastor.</i>
H. S. MUGGERDITCH,	} <i>Deacons.</i>
H. ASADOOR,	
Z. YEGIZARION,	} <i>Adjunct Committee.</i>
A. VERTANES,	
STEPPAN SEROPEAN,	

LETTERS FROM MR. DWIGHT.

Visit to Trebizond.—Outbreak of Persecution.

THE last number of the *Herald* contained a letter from Mr. Dwight, in which he briefly announced the formation of a church at Trebizond. He has since written, under date of September 4, giving a more extended account of this interesting event, and dwelling at some length upon the scenes of violence which preceded this important step. The subjoined extracts are from this letter. The communication of Mr. Bliss, on a subsequent page, should be read in connection with it.

I found on my arrival at Trebizond, that every thing was apparently ready for the organization of a church. As in other parts of the Turkish empire, so there the evangelical Armenians had been cut off from all connection with their own church by the anathema of the Patriarch, and, consequently, nothing remained for them, but to form themselves into a church on the apostolic basis. The brethren, in giving me a hearty welcome, assured me that I could not have come in a more favorable time. For some time previous, there had been no fresh outbreak of persecution. The congregation on the Sabbath, though small, was increasing, and especially by the accession of females and children; and on the Sabbath before my arrival, the communion had been administered for the first time, to those of the Armenian brethren who felt themselves prepared to receive it, and one of their children had also been baptized.

The sequel proved, however, that I could not well have chosen a more stormy time to visit Trebizond, though I have now no reason to regret that I was found there at such a crisis. For awhile I feared the effect on my health. I had gone there, in part, to escape from exciting scenes and enjoy a little repose; but I found myself thrown again into the hottest of the battle.

On the first Sabbath after my arrival, while I was preaching to the Armenians

in Mr. Powers' house, a mob of women collected at the street door, loaded with stones, and intending to pelt those females who had attended the meeting, when they should return to their homes. Our service was somewhat interrupted by the noise; and we afterwards learned that the women had been dispersed with some difficulty, by a company of Turkish police officers. The effect of this dispersion, however, was only to transfer the disturbance from one part of the town to another. The premeditated attack was made upon the unoffending females of our congregation, as they approached their own houses; and the consequence was, that two of the leading Armenian brethren, Bedros and Hagop, were arrested by order of the Pasha, and thrown into prison.

It would puzzle an American to make out on what principle it is, that the innocent victims of a mob are seized and punished, while the guilty movers of the disturbances, the assailants, are permitted to go free; but such is Turkish justice, at least in several instances which have come under my observation.

These two men, who had actually done nothing but attend the preaching of the gospel, and take their wives and children with them, were treated by the Turkish authorities of Trebizond as the vilest malefactors. They were cast into the worst prison in the town, with thieves and murderers, and their feet were made fast in the stocks. During the whole of the first night, they lay on the bare damp ground, upon their faces, with their legs stretched asunder as far as possible, and rendered immoveable by the stocks. All food and water were kept from them during the night and nearly all the next day. One of them was afterwards sent to Constantinople, where he is still in prison. The other would have been sent also; but he was so reduced by want of food and the torture to which he was exposed, that he came near dying in the prison. Two regular physicians worked over him for several hours before they could restore consciousness; and one of them declared to me that if the man had remained in prison another hour, he certainly would have died. Such was the boldness of the enemy inspired by these acts of cruelty of the Pasha, inflicted on Protestants for no other real reason than that they are Protestants, although other ostensible reasons were alledged, that Mr. Powers' house seemed constantly in danger of being attacked by a mob, as Doct. Smith's had been in Erzeroum.

Some nights it was thought necessary to have a guard stationed in front of his dwelling; and on the Sabbath, during the time of service, some police men were on the premises to prevent disorders.

Funeral of a Native Brother.

To add new fuel to the excitement already existing, one of the evangelical Armenians, just at this crisis, was reported as having died. This became the signal for the gathering of another mob.

Strange as it may seem, and difficult as it may be to account for the feelings that prompted to such conduct, it is nevertheless true that a large number of angry and fiendlike women and children gathered around the house of mourning, and began to stone it! The poor man was in reality not yet dead, though very near it. He expired the next day. But these hardened and fanatical wretches in human shape, supposing that his dead body lay in the house, and that his deeply afflicted friends were weeping around, made this brutal assault upon the dwelling, in order to gratify their truly Satanic feelings of opposition. The bereaved family needed kindness and sympathy in their distress; but their merciless opposers seemed determined to do all in their power to harrow up the feelings of these afflicted but hated Protestants. I never heard any thing like it; and I doubt whether, even among savage nations, a parallel can be found. The police, however, was very energetic on the occasion, and, in a few minutes after they appeared on the ground, the mob, amounting to more than a thousand perhaps, was entirely dispersed.

The next day the man actually died, and then new difficulties began. When and where, and by whom should he be buried? The Pasha was evidently very anxious that the Armenians should bury him; and, if I am correctly informed, he sent twice or three times to the vartabed and rulers of the Armenian community, to ask whether they would bury the man or not. The answer was uniformly the same: "He is an anathematized man, and we cannot bury him." By the Pasha's orders the Armenians were then informed that, as they themselves disowned all connection with the Protestants, they were henceforward to consider these people as entirely separate, and were not to interfere in the least in their religious matters. The evangelical brethren were also told by the same officer, that they were now separate from the Armenians,

and that they had permission to bury their own dead in their own manner. The next difficulty was in regard to a place for the grave, there being no Protestant burying ground in Trebizond. This difficulty was removed by the family's paying a Turk the exorbitant sum of twenty-one dollars, for the privilege of digging a grave by the side of a road that passed through his land!

The funeral was attended in the night with lanterns, to avoid another mob. Hundreds were collected, however, even at that hour, on the public square, through which the procession passed. Mr. Powers went to the grave with the native brethren, who took turns in carrying the bier. As they passed through the crowd they were assailed by hoots and hisses, and now and then by an oath, but the presence of police officers prevented any offer of violence. The grave was dug by the brethren themselves; and there they laid the body of the departed saint, who, while his relentless enemies were endeavoring to cast the utmost contempt on his lifeless remains, was already joining, as we believe, in the high praises of heaven, clothed in white, and gazing in ecstasy on the unveiled glories of his Savior.

Formation of a Church.

Notwithstanding these scenes of violence, so discreditable to all implicated in them, our brethren went forward and organized a church.

On account of the absence of the brother who is in prison at Constantinople, he being a leading man, and also in anticipation of the speedy admission of several more members, it was thought best to choose only one deacon for the present, and two committee men. Another deacon and another member of the standing committee will, in due time, be chosen. As there is no one at Trebizond, as yet, fitted for the pastoral office, no choice of a pastor was made; but the church unanimously requested Mr. Powers to act in this capacity, until a native pastor should be provided. My own impression is, that Baron Garabed, one of Mr. Hamlin's scholars, who is now native assistant at the Trebizond station, and a member of the church, will ultimately be called to this office; and I took the liberty of suggesting to our brethren there the importance of aiming to give him a good theological education with this end in view.

I was delighted with the truly primi-

tive character of the piety of our Armenian brethren in Trebizond. They are few in number, but rich in faith; and this has made them formidable to their enemies. Their organization into a church, based as it is upon the New Testament alone, will render them ten fold more formidable. On the first Sabbath that I preached there, about thirty persons were present, including women and children. The number is usually from thirty to forty. I attended an evening meeting in one of their houses, the day before I left, at which several were present who never attend the public service. There were about thirty in all, several of whom were females; and they listened with the most intense interest to my remarks. The meeting was to me a very delightful one.

In concluding this communication, Mr. Dwight remarks, "I foresee that many trials are before the brethren at Trebizond, as well as in other parts of Turkey; but the right hand of the Lord of Hosts will secure to them the victory." As we read the accounts which our brethren are sending us of what is taking place among the Armenians of Turkey, we are carried back at once to apostolic times. Indeed we turn to the New Testament with new interest and profit, inasmuch as many of the scenes there described, are so aptly illustrated by this modern persecution.

Communion at Constantinople.—Addition to the Church.

Three days later Mr. Dwight wrote again, giving a brief account of a communion season which occurred on the first Sabbath in September.

We yesterday celebrated once more our communion in the Evangelical Armenian Church. I first preached a sermon on the true meaning of the Lord's Supper to a crowded house. Notice was then given to the congregation that the communion would be celebrated after fifteen minutes intermission; and the members of the church were requested to take the front seats, and any others who might choose to remain the back seats. The pastor and myself officiated together on the occasion. Ten new members were publicly admitted to the church, three of whom were females. They took their stand in front of the pulpit, and assented to the confession of faith and covenant, precisely in our American fashion. It was a deeply interesting season. I believe that all the congregation remained to witness the services, several of whom were strangers to us.

LETTER FROM MR. WOOD, SEPTEMBER 6, 1846.

Persecution of Greeks at Ada Bazar.

In the letter of Mr. Wood which was published in the last number of the Herald, it was stated that he had received, while at Nicomedia, a visit from two Greeks, who appeared to be serious inquirers after the truth. A subsequent letter, dated August 13, announced that both of these individuals had been seized and carried in chains to Constantinople, where they were confined in the Greek mad-house or prison. The present communication gives some further details respecting these new sufferers for the gospel's sake.

The two Greeks who were forced from their homes in so barbarous a manner, and brought in chains to the capital, a distance of eighty miles, are not yet released from their confinement; but they are allowed the liberty of walking about the grounds of the hospital in which they are kept, and, excepting that they are held as prisoners, and intercourse with their friends is in a great measure cut off, they are not treated with severity. We trust that the influences which have secured this measure of relief, will speedily effect their restoration to their homes, and gain for them protection in the exercise of their rights, as faithful subjects of the government under which they live.

You will be gratified to learn that these Greeks have not compromised their consciences by any concession. They seem to be truly born of the Spirit, and strengthened from above to suffer with patience, for the sake of Christ and his truth. They are the same that I mentioned as visiting me at Ada Bazar. I was then much pleased with the scriptural knowledge which they evinced, and the spiritual experience which they seemed to possess. The fiery trial which they have since endured, though not conclusive, is certainly very satisfactory evidence that they are among God's chosen ones.

I stated in my last that, at the time of their apprehension, the infant child of one of them was lying dead in the house. The letter from which I gathered my information was so expressed, as to leave it doubtful whether the death of the child was connected with the irruption of the mob into the house or not; but I have since learned, from one of the officers of the evangelical church in Ada Bazar, that the accurate history of the case is as follows. Two days previously to his

being arrested and sent off in chains to Nicomedia, the police officers, with a mob of men and boys, went to this man's house to seize his books. As they rushed into and through the house, the child was either knocked out of the arms of the mother, or she in her fright and distraction of mind, let the child fall; and it received an injury which caused its death! The knowledge of this fact had, however, no effect in abating the savage fury which the fanatical bigotry of his persecutors caused to rage within them. For having the Psalms and the New Testament in the modern tongue, the only heretical books found in his possession, and for reading them and trying to walk according to their directions, the bereaved father must be torn away and borne off as a felon, it was hoped, to the severest bodily tortures; while the desolate mother must be left a heart-broken wife and, in apprehension at least, a lonely widow. And this too by men called Christians, and at the direct and open instigation of the professed ministers of the gospel of Christ! Alas for such Christianity as this!

Arrest of a Teacher at Ada Bazar.

Mr. Wood next furnishes an account of the trials to which one of the evangelical Armenians of Ada Bazar, a teacher by profession, has been recently subjected. He is one of the leading brethren, and also a member of the session or standing committee.

On the fourteenth of August, Garabed, the teacher, was arrested by a soldier, and at first carried to the shop of a tailor in the bazars, where were sitting the Governor's deputy and secretary. They ordered the soldier to conduct him to the Governor, who wished to see him. On their arrival at the palace, the Governor asked the soldier why he had brought that man. The soldier replying that the deputy and secretary had sent him there, the Governor said that he had no knowledge of the matter, and he ordered the soldier to go and inquire the cause of the arrest. The soldier went out, but immediately returned and whispered something in the Governor's ear. On going out the second time, he told the teacher to follow, which he did; whereupon he was conducted to prison.

After the soldier had left, however, the teacher prevailed upon the keeper of the prison to conduct him into the presence of the Governor. He then, in a respectful manner, begged of the Governor to inform him why he was put in prison.

"If it is for debt," said he, "I will endeavor to pay it; but if it is on a criminal charge, I pray you to let me know what the charge against me is." The Governor told him not to be impatient about the matter, but to go and stay quietly in prison, until he (the Governor) could inquire into the case. As Garabed was returning to the prison, he saw the chief ruler of the Armenian community in private conference with the Governor's deputy and secretary, who were just returning from the bazars. After about a quarter of an hour the prison-keeper was summoned to the Governor; and when he returned, he put chains upon Garabed's feet, as though he were a murderer, or other criminal, whom it was necessary in that manner to secure. He remained in chains five days, during which time no examination was made of his case. On the fifth day the chains were taken off, and he was carried before the Governor, who told him that the *Kaimakan* at Nicomedia wished to see him, and that he must go there in charge of a *kavass* (armed constable) who was present.

In the mean time it appears that both the Armenians and the Greeks made great efforts to fasten some crime upon him, that they might justify their own proceedings. An Armenian priest, Der S., went to the Turks, who reside in the neighborhood of the teacher's house, to persuade them to complain that he had been teaching their children Protestantism. The priest, however, failed in this iniquitous scheme, as the Turks declared that they would not be the instruments of such injustice against that young man, of whom they knew no evil.

In explanation of the foregoing fact, it should be stated that the Turks allowed the teacher to live in their quarter, after he had been driven out of the Armenian quarter. Hence it happened that Messrs. Wood and Peabody, during their visit to Nicomedia, were enabled to hold the meeting for the organization of the church, and also one other meeting, at his house, the only place in Ada Bazar where they could have been thus accommodated.

The Teacher taken to Nicomedia.

After the failure of the attempt just related, the primates of the two nations entreated the Governor to send some accusation against Garabed; but he refused, telling them that the matter would afterwards be inquired into, and he should be made to suffer. He merely wrote to the *Kaimakam* that he had sent the per-

son whom he desired. Garabed was conducted to Nicomedia, without being bound or ill-treated on the road. On arriving there, he was carried to the prison; but in a few minutes an officer came and asked whether he could find a surety in that town. One of the Protestant Armenians, offering to be his surety, was accepted; and Garabed was liberated, on the condition that he should not leave Nicomedia, and should be ready for his examination when called for.

Two days after, he was summoned before the council of the *Kaimakam*, and asked to what place he belonged, and how he procured his living. Garabed replied that he was a native of Koordbeleng. The *Kaimakam* then said that he had been the cause of disturbance, and of stirring up the young men of two communities (the Armenian and the Greek) in Ada Bazar, and that the chief men of these communities, and the people generally, had petitioned that he should not be permitted to reside in their town; and that, therefore, he must return to his own village. Garabed replied that he left his native village, many years ago, and came to Ada Bazar, where he married; and, having now a family of children, he could not leave Ada Bazar to go back to Koordbeleng. He then inquired what the crime charged upon him was. The answer was: "If you were a good man, and without crime, they would not have brought any accusation against you. We do not know what you are; but two communities unite in testifying that you are a bad man, and that you cause disturbances among them." Garabed then asked whether he was charged with meddling in civil matters, or with committing robbery or theft, or any such thing. The *Kaimakam* replied that he did not know, but that here was the complaint against him, holding up a paper with seals and signatures. Garabed rejoined that it was a false and calumnious complaint, and that it was on account of his being a Protestant and teaching those who came to him the truths of the gospel, that these people had become his enemies.

The *Kaimakam* on this told him not to mention the word Protestant, adding, that the august Sultan has committed to the Patriarch of these two nations the power of exhorting and governing their people. "And what have you to do?" said he. "Are you the leader of your nation? Are you their preacher? If so, where is your beard?" Garabed replied that he was neither a ruler nor a leader,

but that he was a teacher by profession, and was in duty bound to inculcate religious truth on all who came to him seeking instruction. The Kaimakam asked him who gave him this authority; to which he replied, Jesus Christ, and that he was authorized from the holy Scriptures to assist the weak, according to his ability, by instruction and counsel.

The chief ruler of the Greek community in Nicomedia then thrust himself forward, and said that, although Garabed was once a teacher, yet on account of his being a disturber of the peace, his nation had thrust him out of the office, and that he was now only a giver of offence, stirring up the young men of the two communities, teaching them error; and that, therefore, he ought not to be allowed to go back to Ada Bazar. Garabed begged to be informed who had seen him thus trying to stir up the young men of that town. The chief ruler of the Nicomedian Greeks immediately declared that he had himself seen it; but when Garabed inquired how he, being in Nicomedia, could see what took place in Ada Bazar, nine hours distant, he had no answer to give!

The result was, that the Kaimakam repeated that Garabed must go to Koordbeleng, and he again declared that he had nothing to do at that place, and could not go, unless ordered by the government. He was then ordered out of court; and soon after the Greek Bishop came in and remained some fifteen minutes. The Armenian vartabed also came, but was called aside by one of the Greek rulers; and while they were in consultation together, the council adjourned. Garabed was told to go and stay with his surety, and be ready to appear again when called. Thus the matter remains.

The Dayspring for December, 1845, contained an affecting account of the barbarous treatment which three Armenians received at Koordbeleng, a few months before. One of them is a brother of Garabed. Respecting him Mr. Wood writes, "He is an intelligent, modest and quiet young man, whose heart the Lord has opened to receive and love the truth."

The local Authorities—Light diffused—Defection.

The views of the Turkish authorities in respect to these persecutions, and the principles on which they act, may be better understood after a perusal of the following remarks.

I have related thus minutely the par-

ticulars of this case, to illustrate the kind of treatment to which the followers of the gospel are yet subjected, notwithstanding the promises of protection against persecution on account of religious faith, which have so recently and so strongly been made. That the local authorities of Nicomedia and Ada Bazar are not of themselves disposed to persecute the Protestant Armenians, I am quite sure. In several instances they have stood between the persecuted and their persecutors; they have publicly testified to the innocence and worth of the former; and avowed their knowledge of the character of the motives of the latter in seeking to persecute. But when Pilates are seated in the judgment-hall, however positively they declare, "I find no fault in this man," and however sincerely and earnestly even they may inwardly desire to "release him," what can we expect, but that they will yield to the necessity of self-interest, and, rather than run serious personal risks, deliver the innocent victim to be "scourged" and "crucified?" No one acquainted with Turkish character and the constitution of things under the Turkish government, will at all wonder at the inconsistency between the declarations and acts reported in the account of my visit to Nicomedia and Ada Bazar, and the acts which have been perpetrated since. The Kadi at the latter place, just as the late storm was rising, privately exhorted some of the leading evangelical brethren to make peace with their nation; "for," said he, "you are few in number, and not yet recognized by the Porte as a separate civil community; the ecclesiastics and civil rulers of the nation have a control over you, with which we cannot interfere, and they have found out a way of accomplishing their object, by bringing against you false charges supported by false testimony; and what can we do to prevent it?" This statement of the Kadi proves only that the local authorities were afraid to put themselves in open conflict with the Armenian and Greek communities; that contradictory orders had gone to them from the Porte; or that the orders to prevent religious persecution had been so ambiguously and indefinitely expressed, that they shrunk from acting decisively. There is no difficulty in preventing persecution when Christians become Mussulmans; and were similar vigor now put forth on the part of the Porte, there would be no difficulty in putting an end to these persecutions.

Still Mr. Wood is confident that religious freedom is gaining ground in Turkey. "The principle," he says, "is conceded, and its practical enforcement is extended by the violations of it. Ultimately it will be a reality as well as a name." In the mean time the trials which may come upon the friends of Christ, will give purity and energy to the churches that may be organized by our brethren. God probably sees that all these sufferings and rebukes are needful to the formation of "a peculiar people, zealous of good works." In the following paragraph Mr. Wood alludes to another important result of the present trials.

The course which events are taking, is eminently fitted to advance the spiritual kingdom of Christ in this land. There is a testimony given to the truth, and an exemplification of its character and power, which are necessary to its triumph. The gospel must be illustrated, or it will be preached in vain; and it is now receiving an illustration which will command attention and be understood. The public mind is intensely agitated. Not only among nominal Christians, but among the Mussulmans also, "the Breaker" is going forth. It is probably no exaggeration to say, that within a year past more knowledge of the true gospel has been spread among the Turks, than all which they had previously obtained since they first crossed the Euphrates!

The subjoined item of intelligence will be read with sorrow, but scarcely with surprise.

You will be grieved, but not surprised, to learn that one of the members of the church at Ada Bazar, unable to bear the heat of the furnace into which they have been cast, has yielded, gaining worldly peace by submission to the ecclesiastics. This individual was admitted to the church with considerable apprehension that he might fail in the hour of severe trial.

When we remember that those brethren are but babes in Christ, with no regular means of grace, no missionary or even native pastor to guide, strengthen and counsel them, and no Christian influence around them on which to lean for support, we are surprised that so many have grace to stand, rather than that one has fallen, like Peter, we hope, soon to return with a broken heart to the Master, whom, in a moment of weakness, he has denied. Will not all who love Zion and her sons pray that the baptism of the Spirit may accompany the baptism of suffering which these feeble ones receive? Then will they sing in the fur-

nace, and glorify God in the day of their tribulation: "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun."

Trebizond.

LETTERS FROM MR. BLISS.

Persecution—Spirit of the Native Brethren.

THE formation of a church at this station is already known to the readers of the Herald. But the following narrative, illustrating the wisdom and grace of God in preparing the way for this important step, cannot fail to be read with the liveliest joy by all the friends of the Redeemer. It is taken from a letter of Mr. Bliss, dated August 1, 1846.

When the persecution commenced, we had many fears as to the result in Trebizond. In respect to some of the evangelical men, we hoped that they were rooted and grounded in the truth, and would stand any blast, however severe; for others, for the majority, indeed, we feared. We prayed for them that they might be strengthened for the hour of trial; and we prayed too that, if it were possible, they might be saved from that hour; but God's thoughts are not as our thoughts. The persecution commenced; for weeks and months it held on its fiery way. Our hopes that it would be rebuked from this quarter or from that, one by one, were disappointed. The enemy became more bold and more violent, and at length roused themselves to one last determined effort to crush the work of God. A general arrest of the evangelical men commenced. In sharp and distinct terms each individual, as he was called up, was bid to choose between an instant subscription to the Patriarch's idolatrous confession and a bastinadoing, which was to be followed by imprisonment, the two to alternate and continue till a subscription was obtained.

But now, as has often happened in the history of God's people, when the darkness had become all dark, without one ray of light, save that which was round about the throne of God, the day began to dawn. After the arrests had proceeded awhile, and the plan of the enemy was apparent, those of the brethren who were yet free, assembled together at one of our houses for counsel. In earnest prayer they presented their case to God, and, conscious that in former times they

had been overcome by not acting in concert, they now determined to stand by each other, for Christ and his truth, to the last extremity. They little expected that it would be any thing but a fellowship of suffering; but the event showed God's gracious purpose. When he had made them feel that there was help in none but himself, when he had brought them near to himself and near to each other, he gave them deliverance from their trials. Their petitions to the Turkish authorities for deliverance from persecution, were received with a degree of favor that neither we nor they had anticipated; and their rights of conscience were secured to an extent they had never known before. But a greater blessing than this was conferred upon them. During the week that their fate hung in doubt, they were all together, with one accord, in one place; and much of the time was spent in prayer. The effect was most happy. As I have remarked above, they were brought near to God and near to each other. They learned to pray for spiritual things, as well as for deliverance from persecution; and this spirit of prayer has continued to the present time, and has been accompanied by other most pleasing evidences of the presence of the Holy Spirit. Those among the gospel readers whom we regarded as pious men, have been growing rapidly in grace; indeed so great has been the change in the views and feelings of some of them, that they are ready to regard themselves as now for the first time born of the Spirit, while others, who gave no evidence, or but very imperfect evidence of piety, now speak and act like true Christians. How all this has affected our plans for organizing a church here can easily be imagined. When we have seen these men, whose connection with their old corrupt church has been fully and finally severed, thus prepared by God's Spirit for the duties and privileges of a pure and evangelical church; and when they themselves have been desirous that we should assist in organizing such a church for them; who were we that we should not obey the voice of God, thus speaking by his providence and his Spirit!

At the date of this letter, our brethren at Trebizond were waiting for a copy of the confession and covenant, used in the organization of the church at Constantinople; on the receipt of which they intended to form the native brethren into a visible communion without delay.

First Communion—First Baptism.

Meanwhile, however, Messrs. Powers and Bliss administered the Lord's Supper to ten of their number, as guests at their own table.

This occurred last Sabbath; and it should be mentioned, as proof of a great advance in discriminating views of what constitutes the Christian character, that although we invited all present to partake of the ordinance who, after a careful examination of their own hearts and a prayerful conference with us, should deem themselves prepared to do so, not an individual presented himself who has not given us good evidence of piety.

In past times, whenever we have thought of spreading the table of the Lord for this people, we have shrunk from doing it, through fear that, in consequence of the loose notions which prevail on the subject, those who were least worthy would be most forward to come to that table; and that an attempt on our part to run a dividing line, would be regarded by some even of our pious brethren as arbitrary and invidious. But now that line has been run just where it seemed to us that it should be, and that without the least interference on our part, in a single case. It was a subject which, as we looked at it in the distance, gave us much anxiety. We saw in our little audience a body of men who, for years, had borne together the brunt of persecution for the truth's sake. They regarded themselves, and were regarded by the community, as one body; while we felt that a part of them only were true Christians; and that the rest, though giving abundant evidence of an intellectual conviction of the truth, and though correct in their outward conduct, could not be regarded as having been born of the Spirit. It was the thought of running a dividing line between these two classes which filled us with anxiety; and we cannot but bless God that he has so completely taken the matter into his own hands, and, as it were by the infallible guidance of his Spirit, has designated who are to be members of the new church; for of course the question of coming to the table of the Lord is identical with that of church membership.

Not only had the communion been administered to the native brethren, for the first time; another important step had been taken preparatory to their complete organization as a Christian church.

On last Sabbath also Mr. Powers baptized the infant child of one of the brethren. Such an occurrence as this, a public sign and recognition of the fact and the extent of the separation of the evangelical Armenians from their old church, awakened afresh the animosity of opposers; though none of them attempted to deny that such a separation had taken place, or desired a reunion. Before this baptism, fierce threats were made against the lives of the parties concerned by some of their relations, in case the thing should be attempted. For this reason, and as a precautionary measure, the parents and other relatives of the child came to the place of worship very early in the morning; and after service went out, accompanied by others of our little congregation, as a sort of body guard. A number of women were gathered about the door of Mr. Powers, evidently intent upon deeds of violence; but seeing the number and resolute bearing of those whom they would attack, they ventured upon nothing beyond cursing and gnashing of teeth. One of the brightest signs of promise now is, that women,—the wives, mothers and sisters of our brethren,—are beginning to attend our religious services. As many as nine have been present at one time, bringing their children with them.

Violence of the Enemy.

Under date of September 2, Mr. Bliss wrote again, making a brief reference to the stirring events which had occurred subsequently to the date of the foregoing letter, with the expectation that either Mr. Powers or himself would enter more into detail in a future communication. The letter of Mr. Dwight, however, which will be found on a previous page, presents an outline of these occurrences.

Our brother Pedros, who has suffered so much for Christ's sake, is again in exile, having been sent under the charge of a cavass to Constantinople. He was arrested on the false charge of having beaten his father. And although he has always treated that father with the utmost respect, and yielded again and again to his unreasonableness for the sake of peace, and has even taken blow after blow from him unresistingly and uncomplainingly, yet the guilty father is at large and in honor, while the innocent son is sent a prisoner to a distant city, when to return no one can tell. His brother was imprisoned at the same time, on a like unfounded charge, and would

have been sent with him, had not his lying upon his face in the filthy dungeon, with his feet in the stocks and his being deprived of food, brought him so low that two European physicians who visited him, declared that had he remained in prison another hour, he would have been a dead man. His imminent danger alone procured his release.

Death has also been among the little band of believers here; death attended by deeds of outrage and insult to the departed and to surviving friends, which have made our hearts ache. It was the husband of the woman, respecting whose burial I wrote you last year; and after a commotion like that in her case, his body was cast out, as hers was, to the burial of a dog. The most strenuous exertions have not yet secured to these poor persecuted people the right to a decent burial, though we hope the time is near when this will be accomplished.

In the midst of these "troublesome times," we have laid the foundations of Zion here, and we have done it in the firm conviction that her walls shall yet rise in grandeur, and be the beauty and glory of the land. The infant church now numbers only nine, death and the persecutor's hand having taken away two who were candidates for admission to it. It is a little flock; but if it is the Father's good pleasure, they will possess the kingdom. To the watchful care of the great Shepherd we commend them; and we ask too that they may be remembered in the prayers of the friends of Zion at home.

Nestorians.

LETTER FROM MR. BREATH, JULY 27, 1846.

Introductory Remarks.

THE last number of the Herald contained an account of the visit recently made by Messrs. Wright and Breath to Bader Khan Bey. In accordance with a previous arrangement between them, Mr. Breath paid special attention to the collection of facts bearing upon the condition and prospects of the Mountain Nestorians. In the present letter, he has communicated the substance of what he learned in respect to this scattered and oppressed people.

While Messrs. Wright and Breath were at Julamerk, they saw many Nestorians from different parts of the mountains. It was generally

agreed that there was no suffering for want of food in the districts invaded by the Koords, some three years since. It was also stated that those who had been captured or driven away, had to a considerable extent returned; and that, with the exception perhaps of a poll-tax, no burdens were laid upon the people; nor was there any Koordish military force, or ruler even, to secure obedience. The Nestorians appear to be slowly collecting flocks and herds around them again, and to be gradually resuming the cultivation of the soil. The number killed in the two campaigns was said to be about seven thousand; but this estimate may be too high.

Their trials have made them feel the importance of union; and there appears to be rather more harmony among them than has heretofore prevailed. A strong desire was expressed for the return of Mar Shimon. Still there is too much reason to suppose that their pride and self-will and obstinacy are not yet sufficiently subdued to incline them to receive the gospel. They continue to feel confident in their own valor and in the strength of their fortresses, and are, consequently, looking elsewhere than to God for deliverance. And even their union is very far from being complete. The several districts take but little interest in the welfare of their neighbors; and fierce controversies not unfrequently spring up between them. Indeed while Messrs. Wright and Breath were at Julamerk, there was a contest between the inhabitants of Tehoma and Diss, respecting certain pasture grounds, claimed by both, which resulted in the loss of several lives. There appears to be a singular absence of law and order among all these mountaineers. "If their conquerors," says Mr. Breath, "extend to them even good oriental law, their condition will be improved by the change; and their subjugation will be a blessing rather than a curse." In this point of view it might, and probably would, prove an advantage to them, if Bader Khan Bey should bring them under his own immediate supervision. The prospect of success in the prosecution of the missionary work in their districts would be much greater, in such a contingency, than it now is.

While Mr. Breath was the guest of Bader Khan Bey, he made a short tour among some of the Nestorian villages lying in that vicinity. From his report of this excursion a few extracts will be made. They will show us the pitiable condition of the Nestorians in that part of Koordistan, and awaken the desire that something may be done for their spiritual welfare. Mr. Breath was accompanied by deacon Tamo, mentioned in the last number of the Herald, and by another Nestorian. They first directed their course toward the small district of Atwill, which was seen to the northeast of the encampment of Bader Khan Bey, through an opening in the mountains.

Nestorians in Atwill.

We halted at the first village, inquired for the priest, and made our arrangements to stop at his house. We found but few, except women and children, to receive us; and we afterwards learned that most of the male inhabitants had fled on our approach, supposing us to have been sent by the Chief for the purpose of extortion. Their fears, however, were soon relieved. We were kindly welcomed, and food was placed before us. After we had partaken of it, the people gathered about us to learn more particularly our object. They could scarcely believe that we had come with no other motive than to ascertain their condition, and make known to them the Word of life; but they feared there was some covert design. After being again assured of our real object, they repeated their welcomes, in a manner expressive of gratitude for this manifestation of kindly feelings towards beings so low and despised as themselves. They were very ignorant, the priest himself not being able to read; and there was only one person in the village who had any knowledge whatever of letters. They had been exposed to the influence of Romanists, and some of them were inclined to adopt a portion of their errors; while others, tossed about by so many conflicting doctrines, were almost ready to abandon all. A deacon from a neighboring village, and the most intelligent man in the company, stoutly maintained the orthodoxy of the confessional; and others expressed their doubts as to the resurrection and another life. Deacon Tamo read to them from our Gospels, printed in the modern language, and preached with much power Jesus Christ, crucified and risen, and the way of salvation through him. The crowd listened with interest; and, at the conclusion of his discourse, they acknowledged that they were wrong. They said, as an excuse for their errors, that they were unlearned; that they had no readers, and no one to teach them the truth.

Next morning Mr. Breath proceeded to a neighboring village.

We were hospitably entertained by the priest. He is the most learned man in the district, and is somewhat tinctured with the errors of Rome. He seemed open to conviction, however, and expressed a desire to be taught. We staid with him half a day, and during the time endeavored to impart some instruction to

the people of his benighted village. He received gratefully a copy of the Gospels, and gave in return a small book of "pelosopee," "falsely so called." On leaving, he followed us a short distance from his village, and implored upon our heads the "blessing of the God of Abraham, of Isaac, and of Jacob."

The rest of the day and the succeeding night were spent at the village of the Bishop, Mar Toma.

We found the Bishop an unlearned, simple-hearted man, "given to hospitality." He did not seem to be one who would stand in the way of the progress of the truth, which, you are aware, is saying much for an oriental Bishop; but, on the contrary, as one who would follow judicious guidance as readily as his flock. He received one of our modern Gospels; and it afforded him evident gratification to obtain a book that he could comprehend. As we left him, his last request was, that we should send him a copy of the Psalms, with his name written in it.

For want of time Mr. Breath did not visit the remaining villages in the district.

We met most of the ecclesiastics, however, and saw enough of the destitute condition of the people to mourn over their state. They spoke of their oppressions; but, at the same time, acknowledged that they were in better circumstances now than they had been. Before the stern rule of Bader Khan Bey, this part of Koordistan was the theatre of constant struggles between petty chiefs, and the Christian population became a prey, now to one, and then to another. They were compelled to worship in secret, and their churches were made ruinous. One interesting feature in the construction of their churches was, that they had an elevated platform for the preacher. The district numbers perhaps sixty houses.

District of Kullus.

Proceeding on his way, Mr. Breath came, after a journey of about six hours, to the first of the two nearest villages in the district of Kullus.

Both villages are under the ecclesiastical care of a single priest. We found him a mild, unassuming man, conscious of his own ignorance, and the destitute condition of his people, and seemingly very desirous of instruction. He wages as stout a war as he is able with the ene-

mies of his people, the Roman Catholics; but he said that they were slowly yielding. They had been led to believe that the remaining Nestorians alone, of all the Christian world, now resisted the Pope. They had been informed by the Romanists that there were American missionaries at Oroomiah, but that they were Catholics, and were fast converting the people to the faith of Rome. They rejoiced to find that they had been deceived; and they urged us to send instructors among them, that they might be grounded in the faith, and that a barrier might be thus raised against the encroachments of their foes. The priest said if there was no other way by which he could be taught, he would go to Oroomiah. The deacon preached with acceptance, both evening and morning, at the church; and to a late hour at night the people sat around us on the roof, listening to the word of God, or engaged with us in prayer and conversation.

In the morning, the priest accompanied us to the other village of his charge, on the opposite side of the plain. Here we sat for several hours under the shade of a mulberry tree; and, by conversation and reading, endeavored to instruct the people. From the conversation of one or two individuals, it was evident that a few had imbibed some of the errors peculiar to Rome.

In the afternoon Mr. Breath pursued a westerly course for about two hours. It was his intention to pass by the next village, as he had been told that the inhabitants were all Romanists, and spend the night at the last place in the district. But when he arrived at the former, he was importuned to stop and partake of refreshments, the villagers at first supposing him to be a physician.

The priest was present to partake with us; and the whole population formed a dense mass around us. The deacon seized the opportunity to preach; and soon the priest began a dispute. But it became evident that he was unable to contend with the deacon, and he produced a book of the traditions of his church, as the end of the controversy. His opponent told him that he knew the book well; that it was a mass of fables; and that he did not receive it as of any authority. "Then I do not receive this; and this is a mass of lies!" So saying the priest threw from him, with indignation, the word of God, from which the other had been drawing his arrows for the conflict.

The conversation between them had been begun in the ancient language, it

being a measure of precaution on the part of the deacon; but the knowledge of the priest being quite limited, they soon fell into the modern, and spoke to vulgar ears and to the comprehension of vulgar minds. The deacon turned to the people and said, "You are deceived, my friends; you are not taught the truth. How should you be, when your poor priest does not know the word of God. Rabbi," continued the deacon, turning to him, "have you read the Bible?" "No," was the reply. "The Testament?" "No." "Then what have you read." "These," said the priest, producing his book of traditions. "This is what he gives you; but this is the word of God," laying his hand upon it; "and every teacher, be he English, Catholic or Syrian, who writes any thing contrary to this, does not teach the truth."

The mass of the people appeared to sympathize with the deacon.

Many of the inhabitants in the remaining village of this district were found to be Romanists, at least in name. They agreed to become such, a short time since, on condition that the papal Bishop would rebuild their church. "But he has not done so," they said; "and if he fails, we will again become Syrians." The number of houses in the district of Kutlus is about eighty, one third of which belong to Romanists.

It was the wish of Mr. Breath to visit the district of Mar Yoosuph, which is larger than the two already mentioned; but unforeseen occurrences made it inexpedient. He subsequently saw this aged Bishop, however, who is regarded by his people as very pious and learned. His piety appears to consist in living in his church, and being very scrupulous as to his diet. His learning may rest upon a better foundation.

In concluding his notices of the Nestorians residing in the neighborhood of Bader Khan Bey, Mr. Breath says, "We saw enough of the poor people to interest us very much in their welfare. They manifested so much simplicity, were so ready to acknowledge their ignorance and to listen to instruction, and, from their situation and character, so liable to fall a prey to devouring wolves, that we longed to do something for their relief."

LETTER FROM MR. PERKINS, AUGUST
15, 1846.

Revival in Tergaver.

THE diffusive character of the revival among the Nestorians, has been frequently noticed in the reports hitherto published. This work of grace,

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it has been already seen, is not even confined to the plain of Oroomiah; but it has extended to the mountains which touch upon the borders of Koordistan. Our brethren have been giving special attention of late to Tergaver, a district lying about thirty miles west of Oroomiah. Messrs. Stocking and Stoddard spent some time in that region, during the past summer, and they will probably communicate the result of their observations. In the mean time, however, a few extracts from a letter of Mr. Perkins, which give some new information, will be read with interest.

You have doubtless received intelligence of a very interesting state of things in Tergaver, in connection with the revival in Oroomiah. I trust that the brethren who have been there of late much more than myself, will send you an account of the good work and of their own labors in that district. I write you at this time merely to give you, in few words, my own impressions, derived from my intercourse and observation during the single Sabbath which I spent among that people.

That an exceedingly interesting work of grace is in progress in Tergaver, we have the most satisfactory evidence. The number there who hope that they have passed from death unto life, is not large; but some of these cases are very clear and striking. There is also a strong disposition to listen to the gospel among the mass of the people, in most of the villages of the district; and there is a considerable number who manifest concern for the salvation of their souls. I preached three times on the Sabbath, in two villages, to deeply attentive audiences. In one instance I addressed a large congregation, assembled in the shade of an immense haystack, that being a more comfortable place for worship, at this hot season, than the imperfectly ventilated church of the village. As I took that novel position to proclaim Christ and him crucified to a large concourse of eager listeners, my mind reverted to an event that occurred some forty years ago, in the neighborhood of Williams College; where, as it has not inappropriately been said, "the American Board of Commissioners for Foreign Missions was prayed into being by Mills and his associates, behind a haystack." And the scene before me, taken in connection with this revival of religion among the rude Nestorians on the wild borders of Koordistan, seemed a counterpart, as legitimate as it is interesting, to that memorable prayer meeting behind the haystack, among the mountains of Berkshire!

Two of the individuals who give evidence of piety in Tergaver, are Nestorian deacons, whose cases are very interesting; for they are apparently not only themselves heirs of salvation, but instruments chosen of the Lord to make known the gospel to their people. I saw and heard a good deal of one of these deacons. His education is very limited; but having naturally a quick, discerning mind, his views of gospel truth are very clear and discriminating, while his experience of that truth, in his own heart, is manifestly deep and transforming. He was formerly a notoriously troublesome, wicked man; but he is now changed from a violent, vindictive Saul into a penitent, forgiving Paul. And such is the strength and ardor of his religious affections, such his almost overwhelming sense of personal unworthiness and of obligation to the Savior who has snatched him as a brand from the burning, and such his yearning compassion for his perishing people, that he feels constrained to give himself wholly to the work of preaching the Word to them, travelling from village to village and from house to house for that purpose, without the least desire, poor as he is, of receiving any other remuneration than the luxury of serving Christ and benefiting his fellow men.

Nature and grace seem to have combined eminently to qualify this deacon for the important work in which he has so heartily embarked. Engaging in person, winning in manners, with a consciousness that he is "the chief of sinners," which is always beaming from his meek features, speaking in his subdued tones, and is often, moreover, formally reiterated in his intercourse and addresses, he effectually disarms, and even forestalls any opposition that might be raised against ordinary persons, who should thus zealously proclaim the gospel to these wild mountaineers. As though God did beseech them by him, he literally prays them in Christ's stead to be reconciled to God. All are impressed with his earnest sincerity, while many are won by the pungency and tenderness of his appeals. His own village, notorious before for the bad character of its inhabitants, is already greatly changed for the better, through the blessing of God on his labors; and his influence is strongly felt throughout the district. Of the other deacon, above named, I know less; but he also is said to be a very interesting man.

How great the amount of good which may be effected by one such pious Nes-

torian ecclesiastic among his people! And how vast may be the results of this revival of religion on such a remote and wild district, and, indirectly, throughout the Koordish mountains! May the churches be encouraged to continue their prayers for us and our work, in view of the great mercies which the Lord is condescending to bestow upon the Nestorians. How much more ready he is to bless, than we to ask, or even desire!

Syria.

LETTERS FROM MR. WHITING.

Events at Hasbeiya—Position of the Protestants.

THE last number of the Herald contained a full history of the recent case of persecution at Hasbeiya. The following extracts from a letter of Mr. Whiting, dated August 17, contain the latest intelligence from that place.

The teacher of our school was reported to the Governor as having re-opened his school. The Governor sent for him and put him in prison, threatening to beat him, if the accusation proved true. On inquiry it was found that he had not re-opened the school, but had been teaching his own children and a few others in his own house. The Governor released him from prison, but charged him not to teach a child nor read a book, to attend church morning and evening, and to see that there were no meetings of the Protestants by themselves. "Otherwise," said he, "you leave Hasbeiya." After this he thought it prudent to leave the place, as he had been particularly obnoxious to the priests. Accordingly he came to 'Abeih, and, after some days, was followed by his family. Being in want of a teacher, we have employed him for the present to teach a school in our village.

The Emir Saad ed-Din, whose absence at Damascus was mentioned in the November Herald, returned to Hasbeiya about a month after our brethren left.

He announced that his orders were to root out Protestantism utterly from Hasbeiya, and that he was determined to do so, even if he had to take the lives of the Protestants. One method of oppression resorted to was this. A forged bond was produced against Khalil el-Khoory, one of our friends, to the amount of nearly

eight hundred dollars, in favor of a man from Damascus. It was in the handwriting of the Emir Saad ed-Din himself; and the Emir's name and seal were affixed to it as one of the witnesses. Khalil utterly denied the claim, and appealed to the divan of Damascus. The Emir refused to hear any appeal, or any reason; but sent him to prison, where he lay seven days, in a dungeon and in chains. Nobody seemed to doubt that the bond was a forgery. The man in whose favor it was drawn, being asked how he could lend himself to do such iniquity, replied, "Such is the Emir's pleasure." The Emir's sons remonstrated strongly with their father in respect to this flagrant injustice and cruelty, but in vain. A remonstrance from another quarter was more successful. The kind influence of the Prussian Consul General was promptly exerted, not officially, but effectually, for the poor man's release. The owner of the bond was now directed by the Emir to make out an account, representing that he had received on the bond sundry payments, leaving a balance of about forty-four dollars still due. This sum the man was obliged to pay, as the condition of his release from prison. It went, however, not to the pretended creditor, but to the Emir.

When the Emir began this proceeding, he was intending to raise a similar false claim against another of the Protestants, a man of property, and was prevented only by the very praiseworthy interference of his two sons, the Emir Ahmed and the Emir Asaad. Of the kindness of these two young men, which has been shown in various ways during this season of trouble, our friends speak with gratitude; and they ascribe it to the good providence of God that their hearts have been inclined to befriend them in this time of need.

The disappointment which is naturally felt, in view of the recent developments at Hasbeiya, is somewhat mitigated by the fact stated below.

There is one important difference between this persecution and that of 1844, which you will not fail to notice. Then the fanaticism of almost the whole community was roused against the "infidel sect," as they called it; a large majority of the people, of various sects, having combined with the Greek clergy and the local government for its extermination. But now the case is different. In the present movement we see only the clergy and the government. The people

stand aloof; and there is no doubt that the sympathies of the community are with the Protestants. This fact is important as showing a great change in the minds of the people, and the strong hold which the evangelical party have gained upon their confidence. The persecution of course originates with the ecclesiastics; the prime mover being, unquestionably, the Patriarch at Damascus. As usual, they are afraid to rest upon truth and argument for the support of their cause; and, therefore, they try to sustain it by brute force. This fact the people are beginning to understand.

Mr. Whiting supposes that the course pursued by the public authorities may appear inexplicable to persons at a distance. "To those, however," he says, "who know the power of money in this country, and of certain foreign influences to which, it is well understood, the Greek ecclesiastics have access, the matter is quite intelligible." In regard to the course pursued by the Protestants, and the position which they now occupy, he makes the following suggestions.

Some may be ready to condemn our friends at once as insincere in their professions of attachment to evangelical truth. Others may think them justifiable in what they have now done. Perhaps it were wiser not to attempt either to justify or condemn them. To judge belongs to One who knows all the circumstances of the case, and whose estimate of human actions is infallibly and perfectly just. No doubt it were infinitely to be desired that they had the faith and courage of our Armenian brethren at Constantinople, so as to face the fiercest persecution and hold fast their profession, even at the hazard of life. And when we see that they do not exhibit that faith and firmness, a feeling of discouragement is apt to come over our minds, and an impression that all the hopes we have cherished respecting them are vain, and all the labor bestowed upon them lost. But this would be a hasty conclusion.

Let it be borne in mind that these people have not been reported as converted persons. We have stated, indeed, that there was a promising door open for preaching the gospel among them, a strong desire in many for Christian instruction, and a thorough abandonment of the errors and superstitions of the Greek church. In regard to some of them, we have thought that the truth was making an impression upon their consciences; and there was an attentiveness to instruction which gave us great en-

couragement to labor and pray for their salvation. We have been deeply interested in our labors there; we have hoped, and still hope, that those labors have not been, and will not be in vain. But we have not represented the people as regenerated, nor thought that they gave satisfactory evidence of being so. We do not think, therefore, that their not showing the martyr's faith and constancy, under their present trials, is to be wondered at, nor a thing to discourage us. For ourselves, if the door should be reopened for preaching the gospel in Hasbeiya to-morrow, we should not hesitate to go at once and preach it there again. We should go with encouragement and hope; and we are very sure our friends would receive us gladly, and that numbers would listen again with attention and joy to the word of life. We have no doubt that they are really and deeply interested in the truths of the gospel which they have learned through us, and thoroughly convinced that these truths alone can save them.

Encouragement at Sook el-Ghurb.

God has evidently given to our brethren in Syria a field of labor which promises, at no distant day, an abundant harvest. A spirit of inquiry is abroad in Lebanon, which cannot be put down by any human device or effort. And when the Arab mind shall have been thoroughly aroused to an earnest search after the truth, its progress will undoubtedly be characterized by the ardor and energy of this interesting people. In the meantime, however, there must be many abortive attempts to throw off the load of superstition and error, which has so long burdened the land. The strength necessary for success cannot be acquired in a week or a year. The history of Hasbeiya proves this; indeed, without any examples to guide us, we might infer the same thing from the nature of the human mind. But these movements of unquiet and thoughtful minds, though unsuccessful for a time, will not be in vain. They will become more and more frequent and resistless, until the hour of deliverance shall have fully come.

The following extracts, from a letter of Mr. Whiting, bearing date September 1, afford a good illustration of what may be expected hereafter to occur, with increasing frequency, in Lebanon and the adjacent country. The apparent issue of this affair should occasion no apprehension or despondency. Such failures are inevitable; unless, indeed, the Spirit of the Lord shall descend with unwonted power. But we shall hear again from this little community; and

we shall probably have new facts to record, which will show us that the contest between truth and error is far from being terminated.

The village of Sook el-Ghurb, in which a spirit of inquiry has so unexpectedly arisen, is near Aitath, about two hours northeast of 'Abeih, and three hours south of Beirût.

There is a small church in the village, dedicated to St. George, in which is a celebrated picture of that saint. This picture is greatly venerated by the superstitious Greeks; because, among other reasons, it has the reputation of perspiring at times in a supernatural manner. The location is pleasant and healthy; and the place is much resorted to in the warm season by invalids from the plain. It is famed, like many other places where St. George has a church and a picture, for the extraordinary cures effected there, and which are of course ascribed to the miraculous agency of the saint. I remember visiting this place in company with a native friend, fourteen years ago, and having an earnest discussion with the priest respecting the pretended miracle of the picture's sweating, after having discovered, to the great annoyance of the priest, a basin of water concealed by a curtain, from which the picture had evidently been sprinkled. The priest, as I remember, affected a great deal of pious horror at our unbelief, and the company who heard the conversation, appeared to sympathize with him.

Our brethren have always regarded this village as one of the strong holds of superstition; and a movement towards Protestantism would have been expected at almost any other point sooner than in such a place.

Some time in February last the teacher of our school at Aitath, himself originally from Sook el-Ghurb, though now living in Aitath, informed us that the people of that village were becoming dissatisfied with their church and clergy, and thinking seriously of a separation; that they had been begging him to procure a minister for them; and that he had thus far put them off, being unwilling to mention the subject to us until they should have had time for due deliberation. "Wait a while," had been his advice to them, "until we see how you hold out, and whether you really mean to adhere to your purpose. If you do, I will engage you shall have a minister, who will teach you and your families according to the word of God."

Extracts from Mr. Whiting's Journal.

Mr. Whiting continues the history of this movement by a few extracts from his journal.

March 23, 1846. At our service yesterday there were five men from Sook el-Ghurb, who have resolved to separate from the Greek church and seek instruction henceforth from us. There has been a dispute of long standing between them and their Bishop, which has now come to an open rupture. The Bishop has been repairing and enlarging the little church in their village, and erecting other buildings around it, with the view of turning the whole into a convent. The people meanwhile, have been continually remonstrating, declaring that they never will consent to have a convent in the village, or monks residing among them, and begging the Bishop to give them a married priest, such as they have always had. The Bishop has turned a deaf ear to their remonstrances, and has gone steadily forward with his own plans. The despotic course he has pursued, together with the character of the monk and of the company that is attracted to the place by means of the convent, has quite alienated the people of the village, and they seem now utterly disgusted with Bishop, monks and church.

For many months past they have refused to receive the ministrations of the monk who was sent to them by the Bishop, resolutely absenting themselves from church, all this while, being determined to do no act which the Bishop can construe into an acknowledgement of the monk as their priest, or into a surrender of their rights to him, or an assent to his plan of converting the church into a convent. On Saturday last, one of their number died, and they would not allow the monk to perform the funeral service for him. Nor would they consent to have any of the neighboring parish priests officiate. They said they had resolved to have nothing more to do with Greek priests or the Greek church, and were going to seek religious instruction elsewhere. The prayers of the priest, they said, could not benefit the dead man, though they might be useful to the living. Accordingly they buried him without any funeral service. The next day was the Sabbath, and five of the principal men came over to 'Abeih, as already stated, to attend the service in our chapel. They listened with deep attention to the preaching. It was the

first evangelical sermon they had ever heard.

These individuals became acquainted with the operations of the mission through the schoolmaster at Aitath. Having obtained some knowledge of the gospel through our brethren and their books, he has freely communicated his views to others. One of the native brethren lately spent a night at his house, on which occasion the schoolmaster invited his friends of Sook el-Ghurb to call and make further inquiries concerning "the new way."

30. On Saturday last a messenger came from Aitath, requesting one of our native brethren to go and spend the night there, to instruct and pray with our new friends, and also to hold a meeting with them on the Sabbath. He returned much gratified and encouraged.

It seems that the people of the Sook received letters from the Bishop on Saturday last, requesting them to send him a delegation of two of their number to confer with them on their grievances, and promising that everything shall be arranged according to their wishes. They replied that they had no longer any controversy with the Bishop, nor anything to ask of him. The meaning of which is, that they have seceded from the Greek church. It now remains to be seen whether they will adhere to this decision.

31. After holding a meeting with the schoolmasters at my study, Naseef, the teacher of the Aitath school, told me that the movement at the Sook was exciting very great interest, and becoming the one absorbing subject of conversation, not only there, but in all the neighboring villages. The seceders appear more and more interested in the new things they have begun to learn, and more and more determined to adhere to the simple gospel, cost what it will. Great alarm is awakened among the Greek ecclesiastics and their leading laymen at Beirût. They evidently fear another "Hasbeiya excitement." The panic extends to the other sects. The papal Greeks and the Maronites, having tried in vain to proselyte these seceders to their own churches, now join with the Greeks in begging them to give up these new notions and return to their mother church. One of the monks of Deir esh-Shir, a papal Greek convent near Sook el-Ghurb, said, "Pray do not open this door; if you do, we shall lose all our people."

April 4. On my way from Beirût, I called upon the schoolmaster at Aitath, who informed me that efforts had been

begun to bring back the seceders of the Sook, by intrigues with the principal Sheikh of the district. As yet, however, he says, they remain steadfast. Persecution will come, no doubt, and they expect it. They say they are prepared for it, and are resolved to adhere to the truth, whatever be the consequence. We shall see how they will feel and act when actually called to suffer for the truth.

The extracts from Mr. Whiting's journal here terminate.

Partial Disappointment of the Missionaries.

Regular Sabbath preaching had been already established at Aitath, conducted sometimes by ourselves and sometimes by our native brethren. There were usually present from ten to twenty adults; and generally about as many women as men. This small company embraced nearly the whole of the secession. One of the native brethren also held a meeting with them one evening in each week, at the house of the schoolmaster, that being still the most eligible place, both for the Sabbath and the week day services. These meetings were kept up, with very few interruptions, until near midsummer, when, on account of our increasing labors at Hasbeiya and elsewhere, we were not able to sustain them as regularly as before.

But there was another cause that affected the regularity of the services at Aitath. This was the return of most of the seceders to their church.

Their return was effected in much the same way, and about the same time, with that of our friends at Hasbeiya. In both cases the thing was accomplished, not by conviction, not by argument, but by persecution and intrigue. More of craft and intrigue was resorted to here, and less of direct persecution, than at Hasbeiya. In both cases the aid of the local authorities was obtained, either openly or covertly; and in the present case, not only the principal Sheikh of the district, a wily and powerful Druze chief, but also some leading men in the Greek community at Beirût, were very active auxiliaries of the ecclesiastics. They operated upon the men a great deal through the women; sometimes flattering and coaxing them, and sometimes reproaching them with the shame of forsaking the religion of their forefathers. Sometimes they would try to intimidate the poor women by rep-

resenting to them, with awful solemnity, the blessed Virgin, (whose name, with the Greeks, one may almost say, is *above every name*;) would be displeased, and would certainly visit them and their children with terrible judgments. At other times both women and men were threatened with ejection from their houses, and with other endless and insupportable annoyances. Besides, these zealous and importunate proselyters hung upon them, from day to day, like so many leeches. They could not get rid of them, but were obliged to entertain them, day and night, at an expense which was fast ruining them.

The trial which thus came upon these poor people, may have been, in their circumstances, even more severe than stripes and imprisonment.

There remained, however, the schoolmaster, his wife and his mother, together with two promising young men, who resisted all the efforts of priests, sheiks or others to get them back to the church, and who still firmly adhere to the truth. With this little handful we continue to meet regularly for religious instruction and prayer; and we have much satisfaction and hope in our labors with them. The most interesting case of all is that of the schoolmaster himself. We should rejoice in this movement, if no other good had resulted from it than the bringing of this man out of the darkness of the Greek church, and giving him his present enlightened and evangelical views. The truth, moreover, seems to have made some impression upon his heart. It can at least be said of him, "Behold he prayeth." He prays in his family, in his school, and, I have reason to believe, in his closet also. He is not only deeply interested himself in the evangelical views he has obtained, but very zealous in his efforts to enlighten others. He is known and respected in all the neighboring villages, and appears to be exerting a good influence. He expresses a strong confidence that the truth is working in the minds of the people very extensively, and that ere long it will prevail, not merely in Sook el-Ghurb and the neighboring villages, but through all the country. "You cannot stop this work," he says, "it is the work of God and not of men. If all you missionaries were to leave the country now, you could not take the word of God away with you. The truth has got into men's minds, and it is not possible to get it out." He thinks that his friends at the Sook, who

have made their peace with the church, are ill at ease; and that they will not long rest contented where they are.

That this man is truly converted, I cannot affirm; but neither would I take it upon me to say that he is not. We have at least great encouragement to pray for him and instruct him continually, and great hope that he will one day come out a decided Christian, and be a valuable helper in the work of the gospel. The case of his aged mother also is an interesting one. It is a rare and wonderful thing for an old woman of seventy, who has grown up from infancy in the depths of Greek ignorance and superstition, to emerge fully, as this poor woman seems to have done, into the light of evangelical truth. Like her son, she is very zealous in communicating what she knows of the truth (and this is considerable) to her friends and neighbors. She expresses fervent thanks to God that she has lived to see this day, when the truth of the gospel begins to be known in this land.

Of the two young men who continue steadfast, as mentioned above, one is quite promising. He is an intelligent and zealous Protestant; and our brethren hope that he may be qualified for extensive usefulness. He will probably join the little seminary which the mission have concluded to open. The schoolmaster's eldest son is another interesting candidate for a place in this institution.

LETTER FROM MR. THOMSON, SEPTEMBER 16, 1846.

Visit to Aleppo—Motive—Incident.

THIS communication of Mr. Thomson appropriately and naturally follows Mr. Whiting's account of the movement which has recently taken place at Sook el-Ghurb. The spirit of inquiry which seems to be waking up in Lebanon and Hermon, is by no means confined to those regions. It was stated in the September Herald, that very encouraging reports had been received from Aleppo and some of the neighboring places. Our brethren of the Syria mission have been anxious, for some time past, to send one of their number to inquire into the truth of these reports. They have at length been enabled to gratify this desire; and the result is given in the present letter.

Before proceeding with Mr. Thomson on his journey, it will be well to learn the reasons which induced him to make it, in his own language.

A good deal of interest in the people

of Aleppo, Aintab and Killis has been kept up during the past year, by letters from Dr. Kerns of the London Jews Society, and by the reports of Bedros, a pious Armenian vartabed, who came to Beirût from Constantinople more than a year ago, and has been employed in the above mentioned cities in distributing the Scriptures and in other missionary labor, chiefly among the Armenians. Dr. Kerns has recently returned to England, and, on his way, spent some time in Beirût, and gave us much pleasing information about the progress of religious inquiry in Aleppo. A few days after he left, we received two letters, one of which was from the Armenians of Aintab with six or eight seals of the most prominent men of the place attached. They write in behalf of two hundred families in Aintab, who had heard the gospel from Bedros, and, having become convinced of the errors of their church, were resolved to abandon them and to adhere to the gospel alone. They prefer a very earnest petition for a missionary to instruct them; and they state also that they are violently opposed and persecuted by the Bishop, who has entered a complaint against them to the Pasha of Aleppo, and some of their leading men have been summoned to that city to be tried for the crime of adhering to the gospel. The other letter was from Bedros, confirming the statements of the people of Aintab, and pleading very earnestly that some of us should visit them.

Mr. Thomson was accordingly requested to repair to Aleppo. He left Beirût, August 6, in a small vessel, called the Express. On the following day, as he approached the Orontes, "the wind freshened to a gale, and the boat seemed to fly from wave to wave in its headlong haste."

The Express could not make the mouth of the Orontes, and there was no other harbor in reach. The terrified captain, after trying in vain to carry his craft out to sea, was obliged to let her drive directly on the sandy beach. Throwing off his clothes to be ready for any emergency, and calling loudly upon St. George to protect us, he yielded to necessity; and we were quickly aground. The violence of the waves wheeled the vessel round and threw her on her beam ends, emptying us into the surf without ceremony. The water was not deep, and we easily reached the shore, with the loss only of my hat and pocket book. Having landed all the baggage and

taken down the masts, the vessel righted; and, after the wind had lulled, she was got off with but little injury. I hired some donkeys, which were at work in a neighboring field, and had my baggage conveyed to the hospitable mansion of Mr. Barker in Swadiyeh, three or four miles distant.

Mr. Thomson started for Aleppo, by way of Antioch, August 10, and reached his place of destination on the following day.

Aintab—Protestants—Measures.

Mr. Thomson proceeded at once to make the necessary inquiries respecting the state of things at Aintab. He found Pedros, the vartabed, at Aleppo; the violence of the persecution at the former place having rendered it unsafe for him to return thither. Mr. Thomson concluded that it was inexpedient, in the circumstances, for him to go to Aintab. He wrote to the Protestants, therefore, apprising them of his arrival at Aleppo, and requesting further information as to their condition and wishes.

Aintab is two long days' ride north of Aleppo, and on the fifth day I received an answer to my letter, stating that eighteen of their number, including two priests, were coming to see me. The day on which they were to arrive, another messenger came, informing me that they had prepared to come, according to promise; but, finding that this movement would produce a great commotion in the city, they had concluded to abandon it and write to me. Their letter contains a very earnest appeal for a missionary, with a strong affirmation of their attachment to the gospel, and their determination to adhere to it at all hazards. There are several hundred united in this resolution; the messenger said there were three hundred families, and Bedros says there are two hundred that can be depended on.

The day after receiving this letter, a Frank who resides at Aintab, came to Aleppo and called to see me. I had heard of this gentleman before, and particularly of his friendly interference in behalf of Bedros and the Protestants during the persecution. He is a British subject and an intelligent man. Many years ago he lived with Mr. Gobat, the Bishop of Jerusalem, and was acquainted with several of our earliest missionaries to Syria. He takes much interest in our work, corroborates the accounts of Bedros in their fullest extent, and strongly advises the establishment of a mission

either at Aleppo or Aintab. I gave him a copy of the vizierial letter, directed to the Pasha of Erzerum; and he thought he could persuade the Governor of Aintab that he would be acting in accordance with the wishes of his master, by protecting the Protestants from violence. Bedros informs me that this gentleman has considerable influence with the Governor; and that when the persecution was at its height, he took him to the palace and introduced him to the Governor as his particular friend, which proved of great service to him.

After much deliberation and prayer for divine guidance, I returned answer to this interesting people, that the mission at Beirût was too weak to spare any of their number at present to commence a station in their neighborhood; that none of us, moreover, knew their language, which was a serious impediment in our way; that, therefore, I had concluded to employ Bedros in missionary labor among them and at Aleppo, where he would for the present have his home in connection with a book magazine; that from this place he would visit them, from time to time, give them such instruction as he was able to impart, and supply them and their families with the Scriptures and other religious books; that I should lay their case before the mission at Constantinople, forward all their letters and those of Bedros to the brethren there, and request that they would send one of their number who knew Turkish and Armenian to preach to them, and, if this was impossible, to send one of their most spiritual and experienced native preachers to assist Bedros in his important work.

The arrangements, mentioned above, Mr. Thomson completed at Aleppo, as far as was in his power. He wrote to Constantinople immediately, bringing before our brethren of that station the case of the Protestants of Aintab. Just before his departure from Aleppo, he received another letter from these new friends of the truth, in which they express their concurrence in the measures proposed by him, and their gratitude for the interest taken in their welfare. They repeat their request for a missionary as soon as possible. They say, "We are the fish in the great sea, and wait for you to spread the gospel net around us."

Aleppo—Christian Sects—Encouragement for missionary Labor.

Mr. Thomson next proceeds to give some account of Aleppo itself as a missionary field.

During a visit to this place in 1840, he made some inquiries in respect to its population. The Christians he estimated at more than twenty thousand. The number of taxed Moslems he found to be 9,515, of Jews 982. From these data the inference would naturally be, that the entire population would be at least sixty thousand. The restoration of the Turkish authority, since Mr. Thomson's previous visit, has proved beneficial to Aleppo; and the number of inhabitants must have increased.

1. I shall first speak of Aleppo as a residence. It is healthy, and good houses are easily obtained, rent being moderate compared with what it is at Beirut. Living is also much cheaper; all kinds of supplies are easily and rapidly obtained. Communications with Constantinople and Beirut by post are maintained regularly every week; and with all parts of Asiatic Turkey intercourse is kept up, by numerous caravans. Aleppo is also a safe residence for Franks of all nations, which is a matter of considerable importance. There are but two English mercantile houses in Aleppo.

2. In considering the nature, extent and promise of the work to be done in Aleppo, I shall speak of the different sects separately. The most promising, for the present, are the Armenians. Like their brethren in other parts of the empire, they are more accessible and more disposed to serious inquiry than any other sect. Bedros has constant intercourse with them. Quite a number are decidedly evangelical in sentiment; and some with whom I became acquainted, appear to be earnest inquirers after the way of salvation. Besides meeting with individuals daily, I spent two hours on Sabbath morning with a company of about twenty, at the room of Bedros. I addressed them through an interpreter, as nearly half of them did not know Arabic sufficiently to comprehend a religious discourse. Several of those present were travelling merchants. All of this class seem to be much enlightened. The time of my visit was not favorable to gaining access to the Armenians, because a violent excommunication had been read, on the Sabbath before my arrival, in the church, against Bedros and all who associated with him. Copies of the Scriptures and other books had been burnt, and all the agencies of a rigorous persecution had been set in motion. This made our intercourse, so soon after, dangerous to the people, most of whom are poor and dependent upon others for their

means of living. Those whom I saw, were unanimous in requesting a missionary; and they urged me to open a school for their children at once. I heard the protestantized Armenians estimated at fifty; some placed this number still higher.

Rooms were taken by Mr. Thomson for a book depository, &c. They are to be used for religious conversation, like the khans at Constantinople; meetings for prayer, &c., will also be held in them.

The orthodox Greeks are, as you know, not numerous in Aleppo. The Bishop was in ill health, and sent word that he could not leave the house, but would be glad of a visit from me. I was received with great cordiality; and he appeared quite pleased to hear that we might possibly establish a mission and open a school in Aleppo. Being hardly pressed by the papal Greeks, he is disposed to welcome us as friends. His people will be, to a good degree, accessible to missionary labor.

But the Greek Catholics are by far the largest body of Christians. When I visited Aleppo in 1840, they appeared to me to offer the most encouraging field to an evangelical missionary; and I must still represent them as full of promise. To this body belongs the Archbishop of Tripoli, Athanasius, about whom Dr. Kerns has written so frequently. I had much pleasant intercourse with him. He is a man in the vigor of life, not yet forty years old, has travelled extensively, and resided two years in England and two in Malta. He is the most promising ecclesiastic that I have seen in Syria. He seems to be evangelical in sentiment, of a serious and earnest character, one who truly desires to reform and elevate his countrymen, and has a mind sufficiently enlightened to take a comprehensive survey of the work to be done, and a rational estimate of the difficulties and obstacles to be encountered and overcome. He is an Archbishop of the Greek Catholic Church, in full standing and authority; but he does not officiate. I was told by persons well informed on the subject, that he is greatly respected by all classes; and this corresponds with what I myself saw during my frequent visits to him. He is also held to be the most learned theologian in the sect, at least in Aleppo. I have been assured that although his Protestant sentiments are well known, there is no power in his church to depose him; and no man dares

enter into discussion with him on religious matters.

During one of the Archbishop's visits, Mr. Thomson asked him what should be done to promote a reformation in Syria. "What means," Mr. Thomson said, "would you adopt to accomplish the great work?"

After reflecting for some time, he said in substance: "The people must be brought back to the Bible. To do this, you must give them a good translation of the word of God from the original Hebrew and Greek. Our clergy will condemn and excommunicate it at first; but the truth will certainly triumph at last, and the people will ultimately receive it. Then you ought to furnish a concordance, a commentary, and a reference Bible. Lead the people to the word of God and enable them to understand it, and the work is accomplished. As fast as you find or raise up preachers, suitably qualified, send them forth to preach the gospel throughout the land. Christian education, by means of common schools and higher institutions, should be carried on as extensively and as rapidly as possible. And by all means establish a good religious publication." The value of such a journal, he thought, could not be too highly estimated. He placed it second to no other means in efficiency and importance. He wishes us to commence one as soon as possible. "We are few," said he, "and must have some means of constant access to the people at large."

Dr. Kerns has written a very earnest and faithful letter to the clergy of Syria, calling upon them to renounce some of their leading errors, and urging them to adopt the standard of doctrine and practice found in the Bible. This letter the Archbishop has translated into Arabic; and he is very anxious to have it printed and sent to him for distribution. Our brethren of the Syria mission were intending to issue it from the press at an early day.

He is a French scholar, speaks English a little, and reads it sufficiently to consult books with advantage, and is about to commence the study of Hebrew, in the hope of some day aiding others in their efforts to give his people the unadulterated word of God. I need only add that he bears an excellent private character, lives with his mother's family, which is respectable, has much intercourse with the most influential people of Aleppo. A considerable number of the leading Greek Catholics are united with him in sentiment, and stand steadily

by him against all opposition. Several of the priests also are his friends, and have embraced his views, and approve of his plans. We may be disappointed in him, but there is much reason to hope, and much encouragement to labor amongst this large and powerful body of papal Greeks.

The Syrian Catholics constitute the next largest body in Aleppo; Mr. Thomson gained but little information, however, respecting them. He has been told by one of their number, that many are inclined to embrace evangelical sentiments and separate from their church. The same he supposes to be true of the two thousand Maronites residing at Aleppo.

3. We may now briefly examine the claims of Aleppo as a centre of influence upon the surrounding country. The caravans leave Aleppo more regularly and more frequently now than they did under the Egyptian rule. There is also a greater concourse of Armenian merchants, and other strangers from Asia Minor and the East, than formerly. This furnishes excellent opportunities to send far and wide the word of God and other books. It is plain also, as I think, that the press is destined to exert a more effective agency hereafter, in enlightening the people of these oriental churches, than it has hitherto done. The Armenians, moreover, of Killis, Aintab, Merash, and the numerous towns and villages to the north and west of this city, must look to the station established in Aleppo, and to the native assistants connected with it, for whatever foreign assistance they are to receive. Nor is it probable that there will be an Arabic mission established nearer to Edlip, Hamah, Hama, and the Christians of different sects scattered between Aleppo and these cities. From Aleppo also must go forth the native missionaries and the Bibles to the Syrians and other Christian communities, inhabiting the great valley of the Euphrates and Tigris. But I need not enlarge on this theme.

Mr. Thomson returned to his station by a different route, passing through Edlip, Hamah, the plain of Baalbeck and Zahleh to 'Abeih.

On being apprised of the state of things at Aleppo, the mission adopted a resolution, recommending to the Prudential Committee the commencement of missionary operations at Aleppo, as speedily as possible. It is presumed that no one who has carefully read the foregoing statements, can doubt for a moment as to the desirableness of complying with this recommendation.

Two missionaries, one for the Armenians and one for the Arabs, should be stationed at Aleppo without delay. While the call is urgent, the encouragement is most gratifying. But the Syria mission is too weak to part with even one of its members; and our brethren of the mission to the Armenians can hardly keep pace with the march of events in their appropriate field. Is it not manifest, then, that new missionaries are needed to enter the fields which are opening so auspiciously in Western Asia?

Sandwich Islands.

LETTER FROM MESSRS. ALEXANDER AND EMERSON, MAY 13, 1846.

The Seminary at Lahainaluna.

Is the present communication Messrs. Alexander and Emerson submit their report respecting the state and prospects of the seminary at Lahainaluna. Mr. Dibble was formerly associated with them in the management of the institution; but his death, on the twenty-second of January, 1845, deprived them of his counsel and assistance. "The fruit of his labors that remain," they say, "will long attest his diligence, perseverance and zeal in the work of the Lord; and the lessons learned at his bed of suffering will not soon be forgotten by those who witnessed his patience, resignation and peaceful triumph." During the six months which preceded the date of this letter, Mr. Hunt had been a fellow-laborer in the instruction of the seminary. "His arrival," say Messrs. Alexander and Emerson, "was opportune, and we bless the Lord for his goodness in sending him."

It is mentioned by our brethren, as an interesting fact, that the church of Kaluaaha, on the island of Molokai, has recently established a scholarship in the seminary. Twenty dollars have already been paid into the treasury of the institution, towards defraying the expense of educating one of its pupils.

A new class was admitted to the seminary on the first of July of last year. Some of its members had not been selected with sufficient care. The pressure of other duties, doubtless, prevented the brethren who sent them from cultivating such an acquaintance with the boys, as would have led to a judicious choice in all cases. Many had not made the prescribed attainments in the elementary branches of knowledge; and some, whose characters ought to have been known before they came, were very soon detected in crime. After a two months' acquaintance with them, therefore, we sent back

a number to the fields whence they had come; and in September we matriculated a class of thirty-nine, who engaged to give their notes, when they should leave the school, for the amount expended on their education.

On re-opening the school after the general meeting of the mission, held in 1844, the number of pupils was eighty-six. Of these one has since died; four have been dismissed in poor health; thirty-six have graduated; and fifteen have been expelled, at different times, for immorality. Most of the expulsions occurred in July and August, 1844, just after the long vacation. "Since that time order and sobriety have prevailed to a remarkable extent." Of the thirty-six graduates mentioned above, two were sent to aid Mr. Lyman in his school at Hilo, and one to labor with Mr. Parker as an evangelist.

We sent a circular to all the members of the mission, about a year ago, the replies to which contain much information as to the effects which the seminary is producing throughout the Islands. At a later period we collected and published a general catalogue of all the scholars, who have ever been connected with the institution. From these data we learn that two hundred and ninety-six pupils have gone out from the seminary; of whom forty-two have died, leaving two hundred and fifty-four now in the field. Of this number one hundred and eight (almost one half) are engaged in the work of teaching; forty-three (one sixth of the whole number) are in the service of government; thirty-one, though not engaged in teaching, are usefully employed and letting their light shine. In regard to the remaining seventy-two, some are engaged in honorable employments, while others are idle or worse than idle; but none of them are considered as answering the end for which they were educated. One hundred and fifteen who have graduated, are in good standing in the churches; and about forty who have gone out from the seminary, are of a decidedly immoral character.

On the whole the institution is evidently scattering blessings throughout the nation. Its graduates are every where the leading members of society, in matters civil, religious and literary. In manual labor they are represented as many times more valuable than other natives, having acquired habits of industry, and learned how to work when at school. When we reflect that most of them were selected when young, before their characters were developed, and that they

have, moreover, been chosen on comparatively slight acquaintance, we ought not to be surprised that so many of them have turned out badly. It is just what we ought to have expected. Indeed when we consider the Hawaiian character, and the small amount of scrutiny exercised in selecting our pupils, we are surprised to find that the seminary has yielded so much good fruit.

Prospect of a Native Ministry.

The expectations of the friends of missions in this country, in regard to the preparation of native preachers through the agency of the seminary at Lahainaluna, have not been fully realized. The disappointment which has been felt in some minds, has been frankly communicated to the mission. Messrs. Alexander and Emerson admit, first of all, that the mission has much reason for humiliation before God, in view of the fact just adverted to. "Had we labored with more faith, zeal, diligence and prayerfulness," they say, "we doubtless should have reaped a more abundant harvest." But, on the other hand, have not the expectations of Christians in this country been unreasonable? In their endeavor to establish this fact, they present some suggestions which are certainly entitled to a very respectful and attentive consideration.

When missionaries first arrived at the Hawaiian Islands, they found a people whose character and intelligence were very unlike what the apostles found in Palestine, Greece and Rome. The former were not only debased to the lowest depths of degradation in morals, but they were utterly destitute of education and mental discipline, and a system of oppression had for ages crushed and well nigh annihilated every vestige of manly independence; whereas among the latter were many acute philosophers, poets and statesmen. When, therefore, the preaching of the apostles was blessed, and souls were converted, churches could at once be organized, and from their members all the necessary officers could be selected and ordained to manage their affairs and minister in holy things.

It is far otherwise with the thousands of converts in our churches. They are shrouded in a mental darkness so profound, that, after years of close observation, we hardly understand its depth. Their moral perception is so obtuse that they cannot always discriminate accurately between right and wrong; and hence conscience speaks in feeble tones. As wild animals, when tamed, are more liable to wander and resume their origi-

nal habits, than those which for generations have been domesticated; so we find our converts unstable, destitute of that firmness which is almost essential in the gospel ministry, and prone to return to the vices of barbarism. How often are our hopes disappointed, and our hearts filled with sorrow, by seeing those in regard to whom we had entertained high expectations falling back into the slough of degradation. Of those whom we have expelled from the seminary since our last general meeting, there were four whom we had regarded as promising candidates for the ministry.

We do not despair, however, of raising up a ministry to supply the Hawaiian Zion. We must not forget that a light, like unto the light of seven suns, has been shining on this people for the last quarter of a century; and under the refining influences of the gospel, they have made great progress, so that they are no longer the debased and darkened people found by the pioneers of our mission. An imperious necessity is indeed laid upon us. We must go forward. Whatever may be the issue of the struggle between the white and Hawaiian races, there will evidently remain many thousands of Polynesians in these islands for generations to come, who, if instructed in religion, must be instructed in the Hawaiian tongue. We are admonished that the American churches will not long continue to furnish these instructors. Where then shall we look for the future ministers and teachers of the Hawaiian race? They must be raised up from among themselves; and, with the divine help, they can be raised up.

We have sent out three since our last general meeting who, we hope, will yet become ministers of the gospel. There are three now in the seminary who are qualified for licensure; besides four other promising candidates, who have been studying didactic theology during the past year. The second and the third classes will, in their turn, probably furnish a number of candidates for this high calling. And may we not hope that the great Head of the church will touch the hearts of those whom he calls to this work, and prosper our efforts to qualify them for it!

Will not Christians in this country strive together with the missionaries in prayer to God for his blessing on these efforts? May there not have been a fault in us, as well as in the brethren who are doing the work of the churches in these distant islands?

Recent Intelligence.

CONSTANTINOPLE.—Two members of the church at Constantinople have died recently, both in the triumph of faith. A notice of this event will appear in the next Herald. Mr. Dwight says, under date of October 6, "From Nicomedia and Ada Bazar we have encouraging accounts. The brethren in those places are enjoying more freedom than heretofore. In Nicomedia they have themselves fitted up a room temporarily for public worship; and on the Sabbath about thirty persons regularly come together."

BOOSA.—Mr. Ladd reports, August 19, the spirit of hostility to evangelical truth at this station as not having essentially abated. "The two excommunicated brethren and one sister appear well, and endure the reproach and injuries brought upon them by their persecutors with a Christian spirit." Others, however, have been driven away from the influence of the missionaries, and continue to stand aloof from them.

TREBIZOND.—The brethren at this station are in greater quietness than they were a few weeks ago. In the latter part of September they were able to hold their Sabbath services without the presence of policemen; and females had begun again to attend. Two persons stood propounded for admission to the infant church of Trebizond on the first Sabbath in October.

MADURA.—The prosperity of this mission still continues. From a letter of Mr. Muzzy, dated September 2, it appears that our brethren are receiving fresh applications from different villages for Christian instruction. "In other villages," he says, "we are opposed. The people in a place which is five miles from Madura, have united together to prevent us from building a school-house; and they have threatened the man with whom the catechist stays, that if he does not expel the catechist, he shall be expelled himself. A report has been spread by some evil minded person, that the missionaries are looking for treasure, and that they offer human sacrifices to the devil, so that they may be successful. This rumor is widely spread, and in some cases it operates to our prejudice."

MADRAS.—The brethren of this mission have been recently encouraged by the admission of four persons to their communion, three of them being females. Some further difficulty has been occasioned by caste; a few communicants have been drawn away, and will probably be cut off from the church. A meeting was held by the mission simultaneously with the annual meeting of the Board, which is represented as having been very interesting.

CYLON.—Under date of September 19, Mr. Hoisington says, "There have been a few cases

of interest among the students at Batticotta, and perhaps of conversion, within the last month. But we need the great and latter rain, and are trying to ask for it."

CANTON.—Mr. James G. Bridgman received ordination, May 31. The exercises were as follows: Prayer and reading of the Scriptures by Doct. Parker; questions to the candidate, charge and ordaining prayer by Dr. Medhurst, (English missionary); sermon and right hand of fellowship by Mr. E. C. Bridgman; concluding prayer by Mr. Pohlman of the Amoy mission.

AMOY.—Mr. Pohlman was at Canton, August 26, on account of a disease of the eyes. He had heard, however, that there were nine girls in the female school at Amoy taught by his teacher. The two old men who had been admitted to the church, continued to "run well." Rev. J. Stronach, of the London Missionary Society, and Doct. Cumming were kindly performing missionary work for Mr. Pohlman.

BORNEO.—Letters have been received from Messrs. Youngblood and Thomson, both of whom were at Karangan. Mr. Youngblood has been dangerously ill; but he had nearly recovered at the date of his letter, July 20. The other members of the mission were in good health. The climate is regarded as excellent. Mr. Youngblood expresses the hope that the truth is making some impression upon the minds of a few. Mr. Thomson, under date of July 6, states that the Panambahan at Landak recently gave him a written assurance that the Dyaks should be involved in no difficulty, though they might labor for the missionaries, receive instruction from them, or embrace and practice their religion.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the fifth of November Rev. Eli Smith, of the Syria mission, and Mrs. Smith, late of Northampton, Massachusetts, sailed from New York for Beirut.

On the eighteenth of November, the following persons embarked at Boston for Madras in the ship *Flavio*, Captain Crocker: Rev. Levi Spaulding and Mrs. Spaulding, of the Ceylon mission; Rev. John Scudder, M. D., and Mrs. Scudder, of the Madras mission; Rev. John E. Chandler, of Woodstock, Connecticut, and Mrs. Chandler, of Cincinnati, Ohio; Rev. George Ford, of Groton, Massachusetts, and Mrs. Ford, of Patchogue, Long Island; Rev. William W. Scudder (son of Doct. Scudder) and Mrs. Scudder, both of New York City; and Rev. Eurosas P. Hastings of Clinton, New York. Mr. Chandler received his theological education at Lane Seminary, Mr. Ford at Andover, Mr. Scudder at Princeton, and

Mr. Hastings in the Union Theological Seminary of New York City. Messrs. Chandler and Ford are expecting to join the Madura mission, and Messrs. Scudder and Hastings the Ceylon mission. Doct. Scudder will be obliged to labor in connection with the Madura mission, for some months at least, inasmuch as the Committee have not been able to obtain a physician for that field. The missionaries received their instructions from one of the Secretaries, November 3, in Dr. Hutton's church, New York city.

On the same day Mr. Levi Chamberlain, of the Sandwich Islands mission, sailed from Boston for Honolulu, in the ship Montreal, Captain Doane.

DONATIONS,

RECEIVED IN OCTOBER.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr.	545 85
<i>Addison Co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Bridport, Cong. so. gent. and la.	8 75
Salisbury, Cong. ch.	11 50
Shoreham, do. la.	3 75
Weybridge, do.	25 00—49 00
<i>Auburn & Vic. N. Y. T. M. Hunt, Agent.</i>	
Genoa, Pres. ch.	67 92
Homer, miss. asso. 81,30; E. Root for Gaboon miss. 10; cong. ch. 108,70;	200 00
	267 92
Ded. dis.	42—267 50
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
New Marlboro', J. W. C. a bal.	1 50
W. Stockbridge, S. Gates,	10 00
Windsor, Cong. ch. and so.	22 00—33 50
<i>Boston, Ms. S. A. Danforth, Agent, (of wh. fr. Old South s. s. for Thomas Vose, Ceylon, 20.)</i>	90 71
<i>Brookfield Asso. Ms. W. Hyde, Tr.</i>	
Brimfield, Gent. la. and m. c.	156 85
Brookfield, Gent. 33,38; la. 30,42; m. c. 32,43;	96 23
Charlton, m. c. 11; la. 30,76;	41 76
Dana, Gent. and la. 8,03; m. c. 5,32; 13 35	
Hardwick, Gent. 38,25; la. 37,38;	91 43
m. c. 15,80;	7 00
Holland, m. c.	
New Braintree, Gent. 104,97; la. 82,85; m. c. 29,19;	216 31
N. Brookfield, Gent. 114; la. 101,35; m. c. 62,50; which cons. Ezra Batcheller and Samuel G. Reed H. M.	277 85
Onkham, Gent. 42,32; la. 61,55; m. c. 21; juv. sew. so. 20; juv. so. 16,58;	161 45
Southbridge, Gent. 60,47; la. 78,78; m. c. 59,17;	198 42
Spencer, Gent. 88,61; la. 100,03; m. c. 13,92;	202 56
Sturbridge, Gent. la. and m. c.	195 00
Ware Village, Gent. 274,25; la. 133,65; m. c. 109,21; wh. cons. Rev. Urban Hitchcock, Mrs. U. Hitchcock, Darius Eaton, George H. Gilbert and Eleazar Porter, H. M.	517 14
West Ware, Gent. 44,40; la. 34,10; m. c. 21,50; la. benev. so. 18,22;	118 22
Warren, Gent. 94,04; la. 44,46;	138 50
West Brookfield, Gent. la. and m. c. 141 81—2,573 88	
<i>Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.</i>	
Peacham, m. c. 12; John W. Chandler, to cons. George B. Chandler of Danville, an H. M. 100;	112 00
St. Johnsbury, 2d Cong. ch. m. c. 58,94; 1st ch. m. c. 10;	68 94—180 94

<i>Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.</i>	
Carroll, Cong. ch. 10,35; dis. 13c.	10 12
<i>Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.</i>	
Burlington, Cong. ch. m. c. 16,73;	
Mrs. R. W. Francis, to cons. Mrs. L. M. Drake of Royalton an H. M. 100;	116 73
Essex, Cong. ch. m. c. 8,30; la. 4;	12 30—129 03
<i>Cumberland Co. Me. Aux. So. D. Evans, Tr.</i>	
Cumberland, Cong. ch. m. c.	11 00
Falmouth, 1st par. la.	15 50
Gorham, Cong. ch. and so.	20 00
N. Bridgton, do.	3 50
Otisfield, do.	10 00
Portland, 2d Cong. ch. and so. m. c. 65,50; Miss D. 2;	67 50
Scarborough, Cong. ch. m. c.	10 00—137 50
<i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Belleville, 18,06; a friend, 5;	93 06
Newburyport, Mr. Campbell's so. m. c. 52 92—75 98	
<i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Lynn, 1st ch.	14 03
<i>Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Bridgeport, Coll.	150 00
Darien, do.	47 12
Easton, do. 30,90; m. c. 15,76;	46 66
Fairfield, Coll. 111,07; Miss Mills for G. A. Mills, Ceylon, 20;	131 07
Greenfield, Coll.	44 25
Greensfarms, do. 33,72; m. c. 18,71;	52 43
Greenwich, North, m. c. 11,50; la. 71,53; West, coll. 229; la. 52; la. hea. sch. so. 35; 2d so. av. of jew. 1,61;	400 64
Long Ridge, Coll.	5 00
New Canaan, Gent. 49,61; la. 51,57; m. c. 26,23;	127 41
Ridgebury, Cong. ch.	20 00
Ridgefield, Coll. 37,59; m. c. 70,82;	108 41
Southport, Coll.	53 59
Stamford, do.	154 10
Stamford North, m. c.	17 00
Stanwich, Coll. which cons. Rev. Chauncey H. Hubbard an H. M. 56 57	
Weston, m. c.	9 20
Wilton, Coll. 40,20; m. c. 9,90; C. Marvin, 15;	65 10—1,488 55
<i>Franklin Co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Enosburg, G. Adams,	18 90
<i>Geneva & Vic. N. Y. C. A. Cook, Agent.</i>	
Chapinville, Cong. ch.	5 00
Coventry, 1st Cong. ch. 24,33; 2d do. 56,67; G. D. Phillips and fam. 50;	131 00
Danby, Cong. ch.	14 00
Geneva, Pres. ch. 54,53; P. Hastings, 50; C. A. Cook, 25;	129 53
Havanna, Pres. ch. m. c.	25 00
Hopewell, Pres. ch.	2 50
Lyons, Pres. ch. 48,41; la. 26,41;	74 89
Mount Morris, Pres. ch.	77 21
Vienna, do.	47 00
	506 06
Ded. dis.	38—505 68
<i>Greene Co. N. Y. Aux. So. J. Doane, Tr.</i>	
Durham, Fam. m. box.	1 00
<i>Hampshire Co. Me. Aux. So. J. D. Whitney, Tr.</i>	
Belchertown, J. Walker,	20 00
Chesterfield, A bal.	75
Easthampton, m. c. 60,93; gent. 109,21; la. 80,51;	250 65
Hubbardsville, Cong. so.	15 00
Granby, m. c. 42,44; la. 93,71; E. N. 10;	146 15
Northampton, 1st par. m. c. 90,24; Edwards ch. m. c. 11,49; fem. benev. so. 23,28;	124 11
Prescott, Cong. so.	4 00
Southampton, m. c.	57 63
South Hadley, s. s. class for fem. sch. at Ahmednuggur,	2 00
Westhampton, m. c. 23,49; la. 13,20; 36 69—656 98	
<i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>	
Douglas, m. c.	15 00
Grafton, Evan. cong. ch. and so. to cons. William R. Hillan H. M. 100 00	
Millbury, 2d ch.	100 00
Uxbridge, m. c.	41 50

Webster, ch.	64 00	Middlesex Co. South, Ms. Conf. of Chs. Rev.	
West Millbury, do.	15 00	G. E. Day, Tr.	
Whitinsville, ch. to cons. JOHN C.		Holliston, La. benev. so.	14 00
WHITMAN H. M.	124 59	Monroe Co. & Vic. N. Y. E. Ely, Tr.	
Coll. at ann. meeting.	31 61—491 70	Perry Centre, Fem. benev. so.	10 44
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.		Rochester, 1st. pres. church, 193,64;	
Burlington, Coll.	16 33	Brick do. 100; Washington street	
Canton, La.	92 39	do. 75,34;	368 38—378 82
Enfield, Coll. 79,19; m. c. 13,03;	92 22	New Haven City, Ct. Aux. So. A. H. Maltby, Agent	
Hartford, Centre so. gent. and la.		New Haven, 1st. ch. and so. 18,57; Yale	
1,100,85; N. so. (of wh. fr. L. H.		col. m. c. 10,92; 3d ch. do. 10,65; Chapel-	
Woodruff, for Choctaw miss. 5;)		st. ch. do. 16,66; Union do. 32,64; Church-	
531,23; Centre s. s. m. c. 16,10; 1,648 18		st. ch. do. 5,56; a lady, 50;	145 00
West Hartford, A. P. Talcott,	20 00—1,799 12	New Haven Co. East, Ct. Aux. So. A. H.	
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.		Maltby, Agent.	
Middletown, S. ch. gent. and la. 40;		Clinton, Cong. ch. m. c.	28 50
m. c. 23;	63 00	Durham, Rev. Dr. Smith,	2 00
New Britain, South, Gent. and la.		Meriden, Cong. ch.	47 82
181,67; m. c. 28,24;	210 51	North Madison, Cong. ch. and so. 8;	
Newington, L. Deming, 10; E. Lat-		m. c. 10,30;	18 30—96 62
timer, 10; A. Camp, 10; J. Sey-		New Haven Co. West, Ct. Aux. So. A. Town-	
mour, 10; L. C. Brace, 10; Rev.		send, Jr. Tr.	
J. Brace, 10; la. (of wh. for Josh-		Bethany,	90 77
ua Belden and Joab Brace, Cey-		Birmingham, m. c.	12 09
lon, 40;) 58;	118 00	Derby, 1st so. 47,12; m. c. 42;	89 12
Southington, Gent. and la. (of wh.		Hamden, Mt. Carmel, 50; m. c. 11,92;	
fr. T. Higgins to cons. EDWARD		Plains, gent. 25,02; la. 16,50; m. c.	
TWICHELL AN H. M. 100;) 426 00—817 51		21,30; Farms, m. c. 1,26;	126 00
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.		Middlebury,	67 40
A friend,	100 00	Milford, 1st so. gent. 122,12; la. 95,	
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.		34; coll. 38,92; s. s. 27,08; united	
Wiscasset, Cong. ch.	36 00	m. c. 40,33;	393 79
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.		Oxford,	17 50
Bethlem,	77 35	Prospect,	18 50
Canaan, N. so. 39,29; m. c. 18,71;	58 00	Waterbury, Gent. 102,56; la. 63,30;	
Colebrook, Coll.	93 25	m. c. 33; Naugatuc, 39,37; m. c.	
Cornwall North,	45 50	27,63;	265 76
Ellsworth,	6 25	West Haven, 109,94; m. c. 22,21;	
Goshen, Coll.	167 25	C. Phillips, 10; wh. cons. WILL-	
Harwinton, do.	138 08	IAM STEBBINS of New Haven	
Hitchcocksville, Gent. 38,50; la. 30;		an H. M.	142 15
wh. and prev. dona. cons. Mrs.		Woodbridge, Gent. 74,82; la. 40,81; 115 63—1,198 71	
LUCINDA BARBER, an H. M.	68 50	New York City & Brooklyn, Aux. So. J. W.	
Litchfield, 1st so. 267,24; m. c. 13,31;		Tracy, Tr.	
(of wh. to cons. Rev. BENJAMIN		(Of which from Anson G. Phelps, 1,000;	
L. SWAN an H. M. 50;)	280 55	W. E. Dodge, wh. cons. WILLIAM E.	
Milton, Coll. and m. c.	15 00	DODGE, Jr. an H. M. 150; by E. Dwight,	
New Milford, Coll. 175,66; la. mite		5;)	1,633 62
so. 13;	188 66	Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
New Preston, Coll. 142,45; m. c.		Brookline, Japan sew. cir.	26 67
11,48; which cons. ISRAEL BROU-		Roxbury, Eliot ch. and so. gent. 2;	
son an H. M.	153 93	m. c. 25,86;	27 86—54 53
Northfield, Coll. 29,60; m. c. 21,75;		Oneida Co. N. Y. Aux. So. J. Dana, Tr.	
cent so. 8,65;	60 00	Clinton, B. W. Dwight,	8 00
Plymouth Centre, Coll. 143,50; m. c.		Madison, Fem. cent so.	21 00
33;	176 50	Utica, 1st. pres. ch. m. c.	7 08—36 08
Plymouth Hollow, Coll. 75,77; m. c.		Palestine Miss. So. Ms. E. Alden, Tr.	
43,06;	118 83	Easton, Evan. cong. so.	10 50
Sherman, La.	32 00	Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.	
South Britain, Coll.	90 20	Bangor, Hammond st. ch.	43 73
Southbury, do.	82 00	Foxcroft and Dover, m. c.	10 00
South Farms, Coll. 107,64; m. c.		Hampden,	50 00
14,74; (of wh. to cons. Mrs. SAL-		Springfield, Three chil. for books for	
LY PARMELEE an H. M. 100;) 122 38		heathen,	25—103 98
Torrington, Coll.	76 12	Rhode Island, Aux. So.	
Torrington, Coll. to cons. Rev. JOHN		Kingston, Ch.	3 00
A. MCKINSTRY an H. M.	50 00	Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.	
Warren,	71 83	Derry, Pres. ch. 82; m. c. 18;	100 00
Washington,	111 44	South Western For. Miss. So. Rev. W. Potter,	
Watertown, Collection, 111,19; m. c.		Agent,	343 00
29,59;	140 78	St. Lawrence Co. N. Y. Aux. So. H. D. Smith, Tr.	
Wolcottville, Coll.	22 68	Helena, Pres. ch. m. c.	17 00
Anniversary coll. 39,87; less countf.		Strafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.	
5;	34 67—2,481 95	Meredith Bridge, Cong. ch. and so.	70 00
Lowell & Vic. Ms. W. Davidson, Tr.		Somersworth, Great Falls, Cong. so.	89 44—159 44
Lowell, Miss S. V. Hosmer, to ed. a youth		Taunton & Vic. Ms. Aux. So.	
at Oromiah,	30 00	Attleboro', Mr. Crane's ch. m. c.	31 00
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.		Valley of the Mississippi, Aux. So. G. L.	
Hopkinton, m. c. wh. and prev. dona. cons.		Weed, Tr.	
NATHAN B. ROGERS an H. M.	11 68	Cincinnati, 3d pres. ch. s. s. for Madras miss.	16 00
Michigan, Aux. So. E. Bingham, Tr.		Washington Co. N. Y. Aux. So. M. Freeman, Tr.	
Barry, 1; California, 5; Dearbornville, 11,		Cambridge, Cash,	75
49; Flint Rock, 1,53; Elkhart, 6,87; Go-		Western Reserve, O. Aux. So. Rev. H. Coe, Agent.	
shen, la. 11,30; Hillsdale, 10; Jackson,		Ashtabula, 43,70; s. s. for Russel Clark,	
17,97; Jonesville, 4,93; Lima, la. 2; Lit-		Ceylon, 8,89; Atwater, 15; Canton, A	
tle Elkhart, la. A. Davis, 5; Dr. H. 1;		bal. 94c.; Cuyahoga Falls, 2,84; Edin-	
Michigan City, 8,25; Monroe, 30; New		burg, 15; Elyria, 1,50; Florence, 18,51;	
Hudson, 1; Ontario, la. 9,50; Orland, la.		Geneva, 2,22; Hudson, 16,37; Wes. Res.	
5,25; Southfield, H. T. 1; Tecumseh, 27;		col. 6,11; Rev. C. Pitkin, 10; S. Tracy,	
Troy, A. S. W. 15; Rev. L. C. Rouse, 5;	179 90	6,65; Huntington, S. Clark, 15; Kinge-	

ville, 8.30; Middlebury, Rev. W. Hanford, 10; Milan, 75.48; Nelson, 8; Painesville, 11.38; E. Merrill, 10; Plymouth, 18; Ruggles, 2; Southington, 5.66; Sullivan, 3; Tallmadge, 30.25; Vienna, Mrs. Birge, 1.12; Windham, Young men's asso. 13.90; Rev. J. Hough and wife, 10; av. of paper, 1.62; do. of articles sold, 1.25;	374 99
Windham Co. Ft. Aux. So. A. E. Dwinell, Tr. Brattleboro', East, m. c. 18.14; West, two classes in a. s. 8.61;	96 75
Grafton, m. c. 22.50; D. Wright, 10; 39 50	
North Wardsboro', Coll. 10 13	
Putney, do. 16 85	
Saxtons River, do. 11 00	
Townshend, Gent. 38.94; la. 22.19; 61 13	
Westminster East, Gent. 12; la. 21. 33 83	
83;	
Winhall, Mrs. L. Brooks, 2 00	

Ded. worthless note, 2 00—192 19	
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr. 3,622 00	
York Co. Ms. Conf. of Cha. Rev. G. W. Cressay, Tr. Biddeford, 1st ch. 5 33	

Total from the above sources, \$21,263 57

VARIOUS COLLECTIONS AND DONATIONS.

Adrian, Mich. 1st cong. ch. 32 00	
Albany, N. Y. 4th pres. ch. 50 00	
Allentown, Pa. 1st pres. ch. m. c. 10 00	
Andover, Ms. Old South ch. 2 00	
Argyle, N. Y. D. Stevenson, 10 00	
Becher's Island, Pa. Pres. ch. 10 00	
Billerica, Ms. m. c. 15 00	
Bryan co. Ga. Mrs. G. M. McAllister, to cons. Miss ANNE CLAY an H. M. 100 00	
Buffalo Grove, Ill. Cong. so. 10 15	
Caldwell, N. Y. 1st pres. ch. m. c. 10 00	
Cannonsburg, Pa. S. R. W. 2 50	
Cantebury, N. Y. Pres. ch. m. c. 25; a friend, 5; 30 00	
Carbondale, Pa. Pres. ch. 15 22	
Chelsea, Ms. Winnisimmet ch. and so. m. c. 32 60	
Chester, N. Y. Pres. ch. 26 00	
Christiana, Del. Fem. mite so. 16 58	
Cincinnati, N. Y. Pres. ch. 6 00	
Cohoes, N. Y. A lady, 1 00	
Connecticut, A gent. 10 00	
Crown Point, N. Y. 1st cong. ch. 34 00	
Denton, N. Y. Pres. ch. 28 75	
Draper's Valley, Va. Miss E. Graham, 5 00	
E. Cambridge, Ms. Evan. ch. m. c. 8 75	
East Smithfield, Pa. Cong. ch. 21 75	
Ellsworth, O. L. Lord, 15 00	
Florida, N. Y. Pres. ch. 36.11; s. s. at Union S. House, 1.51; 37 62	
Galway, N. Y. Young la. miss. so. for the Galway sch. Dindigul, 25 00	
Green Bay, W. T. Mrs. B. Newton, 5 00	
Greenport, N. Y. Pres. ch. 20 00	
Guilford, N. Y. D. Beebe, 3 00	
Hamiltonville, Pa. 1st pres. ch. wh. and prev. dona. cons. Rev. JOHN McKNIGHT an H. M. 20 00	
Honeoye, Richmond, N. Y. 1st cong. ch. 17; E. Gilbert, 20; 37 00	
Jamaica, N. Y. Pres. ch. m. c. 7 53	
Lawrenceville, Pa. Mrs. M. Hudson, 10; H. M. 1; 11 00	
Lewistown, Pa. E. Hoffman, 5 00	
Lima, Ia. Mr. Morse's ch. 24 00	
Marathon, N. Y. J. M. Roe, 5 00	
Mendham, N. J. Pres. ch. 3 88	
Methuen, Ms. Young la. miss. so. for Elizabeth H. Thaxter, Ceylon, 20 00	
Middletown Pt. N. Y. W. Parker, 5 00	
Millers Place, N. Y. m. c. 20 00	
Mississippi, S. Daggett, 7.50; Mr. Boyle, 4.50; 12 00	
Newton, Ms. W. par. a friend, 20 00	
Philadelphia, Pa. 5th pres. ch. E. B. 8; a la. 10; 3d do. J. C. F. 25; C. R. 10; ind. 89.95; Mrs. E. Hildeburn, 10; an Episcopai lady, for Smyrna, 5; for Arm. fem. sch. Constantinople, 5; Clinton-st. pres. ch. la. 25; Kensington, 1st pres. ch. coll. and miss. asso. 50; Fairmount, 1st pres. ch. 8; 245 95	

Phoenix, N. Y. Pres. ch. 8 27	
Pine Grove, Pa. Mrs. C. P. Haakins, 50	
Preble, N. Y. Pres. ch. 46; less expenses, 1; 45 00	
Rome, N. Y. J. W. Bloomfield, 20 00	
Smithtown, N. Y. W. P. Buffet, 10 00	
South Middletown, N. Y. T. Two-friends, 2 00	
South Orange, N. J. 1st pres. ch. 37 16	
South Reading, Ms. Miss. asso. 18 50	
Sparta, N. J. W. Finn, 2 00	
Summit Four Corners, N. Y. L. Ives, 10 00	
Truxton, N. Y. S. Hutchinson, wh. and prev. dona. cons. Rev. WILLIAM T. DOUBLEDAY an H. M. 30 00	
Walton, N. Y. 2d ch. Mrs. E. Wood, 10 25	
W. Bloomfield, N. J. Pres. ch. 31 00	
West Nantmeal, Pa. 1st pres. ch. 23 00	

IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Fort Gibson, m. c. 25 50	
Park Hill, m. c. 9.75; J. C. McMaster, 2.50; 12 25—37 75	

\$29,578 28

LEGACIES.

Canton, Ct. Mrs. Amelia Everest, by H. Ely, Admr. (prev. rec'd, 1,976.78;) 600 00	
Union co. Pa. Andrew McClenahan, by J. F. Linn, (prev. rec'd 948.24;) 98 08	
Woodbury North, Ct. David S. Miner, by N. Miner, Ex'r. 25 00	
	\$723 08

Amount of donations and legacies acknowledged in the preceding lists, \$23,301 36. Total from August 1st to October 31st, \$37,549 52.

DONATIONS IN CLOTHING, &c.

Amherst, Ms. 1st par. 33 Reference bibles fr. s. s. for Nestorian miss. 7 50	
Atwater, O. Boots and shoes, 20 84	
Bethel, Vt. A box fr. la. sew. so. 30 84	
Boston, Ms. 100 Greenleaf's Arithmetic and 1 set Greenleaf's Series of Arithmetics, fr. R. S. Davis, for Madura miss.; 70 Book of Peace, fr. Amer. Peace So. 70 59	
Cazenovia, N. Y. A box, fr. la. benev. asso. of pres. ch. for miss. to Constantinople, 34 00	
Cooperstown & Vic. N. Y. A box, fr. fem. miss. so. for Catarugus miss. 27 37	
Cuyahoga Falls, O. Paper, 34 00	
Dennysville, Me. A barrel, fr. la. sew. so. for Mr. Paris, Sandw. Isl. 27 37	
Frankfort, Me. A box, fr. s. s. chil. for Mr. Bond's sch. Sandw. Isl. 6 25	
Hallowell, Me. A barrel, for Mr. Bond, do. a half barrel. 6 25	
Hudson, O. Shoes, fr. S. Tracy, 6 25	
Natchez, Miss. A box fr. la. for Sandw. Isl. 24 70	
New Boston, N. H. A box, fr. indiv. for Mrs. Winship, Stockbridge. 24 70	
New Haven, Ct. A box fr. N. ch. s. s. for Mrs. Minor and Ceylon miss. 24 70	
New York, (via.) A box, for Mr. Taylor, Madura; two kegs, for A. Smith, Constantinople. 24 70	
Northfield and Bristol, Ct. A box, fr. indiv. for Mrs. Peet, Bangkok. 24 70	
Paxton, Ms. A box for J. C. Smith, Ceylon. 24 70	
South Braintree, Ms. A bundle, fr. juv. miss. so. for Mrs. Ward, Ceylon. 24 70	
Stockbridge, Ms. A box, fr. la. asso. for Mr. Byington, Choc. miss. do. for Mr. Powers, Trebizond. 24 70	
Vienna, O. Yarn for Mrs. B. 75	
Windham, O. Clothing, fr. la. 30 00	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

